

11-27-1947

Evangelical Visitor - November 27, 1947 Vol. LX. No. 24.

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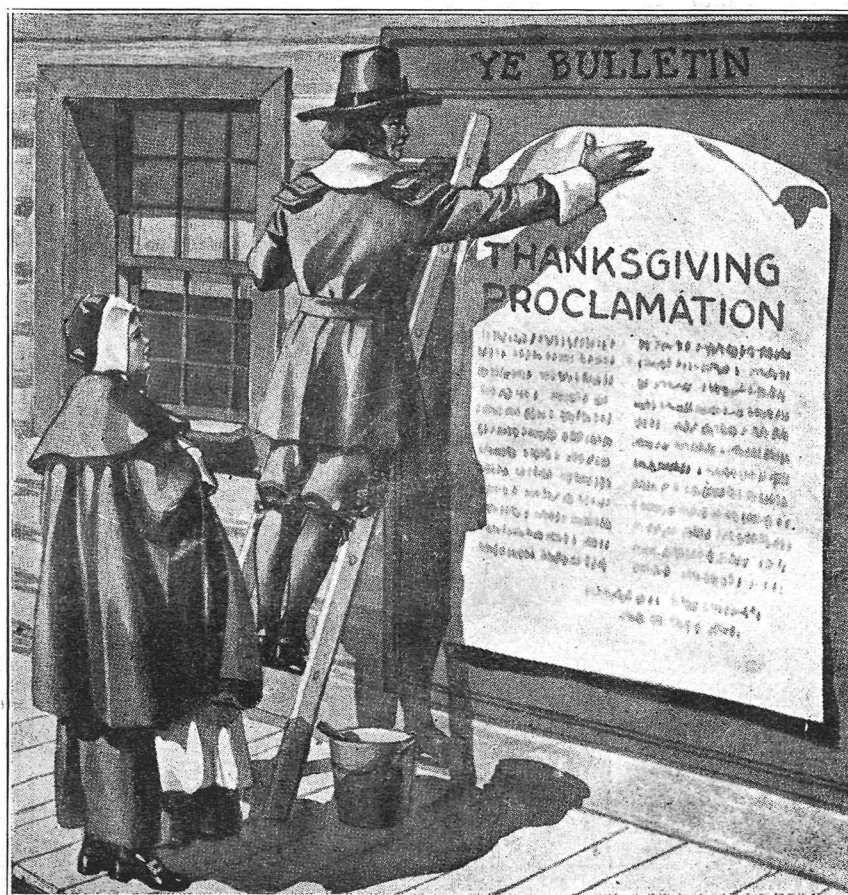


Volume LX

Nappanee, Indiana, November 27, 1947

Number 24

Entered as second-class matter, at the post office at Nappanee, Ind., under Act of Mar. 3, 1879. Accepted for mailing at special rate of postage provided in Sec. 1103, Act of Oct. 3, 1917.



Thanksgiving

Margaret E. Sangster

*The yellow has gone from the maples,
The birds fly away to the South;
I hear the great blast of the north wind
A trumpet with storms in its mouth.*

*Ere long and the snow will be falling,
The twilight comes early and cold,
And the beautiful runes of the summer
Shall be but as tales that are told.*

*Yet now is the time for Thanksgiving
For music and greetings and mirth;
A song for the old folk we honor,
A song for the little one's birth.*

*In the home as we joyfully gather,
As gaily we sit at the board,
We lift up our praise to the Father:
Accept our thanksgiving, O Lord!*

Thankfulness

William Charlton

Enter into his gates with thanksgiving, and into His courts with praise. Be thankful unto Him, and bless His Name. Ps. 100:4.

OUR nations make a proclamation once every year and call their people to be thankful to the Creator for bountiful harvests and for His blessings upon us the past year.

The principle and motive is fine, is praiseworthy. I think nothing would be more pleasing to Almighty God than to see the people of the earth return thanks to Him for bountiful harvests, green fields and full barns. If we were to look into the average American home and see the good nourishing foods and fruits stored up for the coming winter we would truly say "God has dealt with a bountiful hand."

But one day out of 365 is not enough to be thankful for what we people of North America have to enjoy. Every day should be a thanksgiving day for us, if we count our blessings and recount His mercies to usward. But alas, throughout our nations the day of thanksgiving—set apart to be observed—becomes a day of feasting, banqueting and revellry. It seems the nations have hung this motto over the heads of the people; eat, drink, be merry for to-morrow we may die, and God who is the giver of every good and perfect gift is forgotten.

What should we as Christians be thankful for. First the country we live in. As we hear the sad stories of people in other countries who have no home, no abiding place, and where their country is reeling and tossing under financial and political strain, and where rationing is so severe they are deprived of what we consider necessities of life, truly we ought to thank God for our country, even while it may be far from what we'd like to have it. It would be a lot different if it was controlled by an atheistic communistic form of government.

Second, thank God for the measure of religious freedom we enjoy. Think of living in a country where we can worship without fear, declare our faith in opposition to war and be respected for the very thing that drove our early church fathers from their native lands to seek a country where freedom of worship would be granted. A country where we can build churches, establish mission stations where ever any church board may decide it wisdom to do so. A country where peace conferences can be held and where our young men can be taught the principals and doctrine of non-resistance, and where sermons upon sermons have been preached against war. In many a country we would have had to be very careful about talking too loud about our beliefs. O thou America, it hasn't

been such a bad place after all to serve God in.

Third, thank God for the Light of a full Gospel. Think of living in a heathen land where we would have known only superstition and darkness—where the light of civilization would never dawn on our pathway. Think of being born in a country where humanity is divided into caste systems, where we would have to carry the marks of a low caste person, and be barred from certain societies and be deprived of certain liberties and privileges all the days of our lives. Think of being catechized into some faith to which we would hold tightly until the day of our death. Think of the multitudes who are being deceived by false leaders who care nothing for their souls. We who have been cradled in a church where we were taught to repent and believe for the remission of sins, where we

are justified by faith, where we have peace with God and where the remorse and guilt of sin can be erased from our hearts. Ten thousand praises ought to ascend from our hearts to thank Almighty God for the story of a full and free salvation.

Fourth, thank God for temporal blessings of food, raiment and the measure of good health we are enjoying. God deserves many a thank you for what He has given us to enjoy in the capacity of temporal blessings. How many who read these few lines have ever had to ask God to give us this day our daily bread, our tables have been laden down with such an abundance of food sent by a loving kind Heavenly Father. Many of us take these blessings for granted and think God owes us these things. But do we deserve them any more than others in other parts of the world? Let us as a people return to God our sincere heart felt thank you for all His loving mercies and unnumbered blessings upon our lives.

"In Everything Give Thanks"

R. H. Wenger

ONCE again we are reminded in a specific way that we should all be thankful to God for the material things of earth. No where on the earth has God seen fit to pour His abundance more liberally than on this continent on which we live. For some reason we have been saved from the destruction which accompanies modern war. Our land has been producing food in ever greater abundance. Production has increased in our factories. Our mines continue to yield coal and precious metals. New oil wells continue to come in. Forests are growing in abundance. No serious plague or disease has come nigh us for many years. Therefore is it not fitting that we should render thanksgiving unto the Lord for all these benefits?

The great apostle Paul declares "In everything give thanks." In general we have been marvelously blessed, yet many of us have suffered loss, as we see it, in one way or another. Our neighbor or our brother apparently might have been blessed far greater than we, but whatever our state may be, we should give thanks.

Paul also states, "Rejoice with them that do rejoice—and weep with them that weep." This implies a high state of Christian grace. When my brother's farm produces more bushels per acre I rejoice with him and thank God for His blessing on my brother, when my neighbor or relative strikes oil I rejoice greatly in his good fortune, but I also am profuse in my thanks to God for all the blessings that have come to me. When my brother's family walks close to God and the children do exceptionally well I rejoice with them and let

them know that I feel good about it. When sorrow and loss comes to our friend as well as to our enemy we endeavor to share and sympathize in such a way that causes the least embarrassment to them.

Not all men, however, are in possession of this fine grace of gratitude. Too many live selfishly and feel that their good fortune is the result of their own brawn and brain. They take the attitude, "I planted the seed. I cultivated it. I harvested it, therefore it is mine. God has nothing to do with it. If the poor only had the vision that I do and were not so lazy they too would be in possession of some of the fine things of earth."

Too many of our self-sufficient folks are inclined to say, "Give thanks for what?" "I never go to church. I work on Sunday. I cuss and swear and live just as I please. My crops are better than Deacon Smith's who goes to church every Sunday." The answer to such a person is that God does not always settle in the fall of the year.

I hear another type of person ask, "Give thanks for what?" "We have had so much sickness this year. Prices were high and our wages never seemed to reach. Meat is \$1.00 per pound. Eggs, \$1.00 per dozen and milk \$.20 per quart." To such a one Paul would say, "In everything give thanks."

I hear a farmer complain, "Where is all the machinery going? I need a new tractor, I want a baler and I just must have a cornpicker. The only people who have them for sale are the blackmarketeers." To this man we answer, "Wait on the Lord

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Editorial

Gratitude

The word gratitude according to Webster means, "state of being grateful." It suggests the thought of an atmospheric condition in which we live. This Thanksgiving season should only bring prominently to the front a disposition and attitude that is a regular part of our daily living.

One glimpse at world conditions and we bow in humble thankfulness that we seem to be among the favored few of the many Peoples of the world. We are not hungry, we are not cold, our homes are intact, our means of livelihood is not taken from us. Our temporal blessing are unnumberable.

Think of the contentment of unbroken family firesides: that warm period of fellowship around the family table, when heads are bowed, the father of the homes gives thanks and then a period of unexcelled family life while we eat our food together. Remember that cheery good-night as one by one night after night we go to our respective rooms to enjoy a good night's rest. A freedom from fear, that strangles the contentment of millions of human beings through-out the world is indeed of priceless value. Just think if you did not know where one member of the family was for one, two, three, four, five or even more years.

Deep gratitude should permeate our lives for the fellowship of the household of God. That hand clasp and true spirit from eye to eye that speaks of a oneness in Christ Jesus our Lord and makes a constant contribution to our lives. Remember those times when seeming Misfortune came across our pathway and brotherly and neighborly kindness reached an unprecedented manifestation.

And then, exceeding all else a spirit of gratefulness to God for his kindness and care as our heavenly Father. Freedom from the guilt and power of sin, a gentle Person who understands the deep emotions of life, a guide amid the many perplexing situations that meet all of us; these and many others constitute the daily manifestations of our God toward His subjects on the earth.

As we accept the decree of the President of the United States and celebrate a day of Thanksgiving, Thursday, November 27th, may every church be a sanctuary of gratitude, every family altar a source of Thanksgiving and praise and every secret chamber of devotion a place where we pause and enumerate to God in detail the things for which we are profoundly grateful. "Be thankful unto Him and bless His Name."

—J. N. H.

Wisdom Without Understanding

It would appear according to the words of Solomon that there may be a possibility of getting wisdom without understanding when he says: "Wisdom is the principal thing; therefore get wisdom and with all thy getting get understanding." There may be some men who can judge righteously intuitively but to most of us such a gift has not been imparted. Most of us need to be aware; "lest professing ourselves to be wise we become fools."

There is no such a thing as real wisdom without understanding for real wisdom is the ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct. In order to do this fully a complete understanding of all things is exceedingly necessary. It may be that the best rendering of the words of Solomon might be "Wisdom is the principal thing; therefore get wisdom and with all thy getting thou hast gotten understanding."

Historically wisdom has been interpreted as being scientific or philosophical knowledge. To all lovers of truth, or to all seekers after wisdom let it be remembered that men may acquire knowledge and know how to impart it but only those who know how to instill within others a deep appreciation for the mysteries of

godliness and the importance of a Godly practical living in reality have understanding. God's precepts are not kept by hoarding but through living them.

Often it has been deplored that our State educational systems have a tendency to lead us as a people away from God and Divine revelation. Is it possible that as we expand our school program we may become wiser and yet "dumber?" We may learn more of worldly philosophies but lose our deep rooted appreciation for the simple truths of the Word of God? That we have been told to get wisdom and knowledge is evident yet it must all deepen our love for the Bible if it is not to be a wisdom without understanding. Let us continue to expand, to get more and more wisdom but with all of our getting may we get consecrated reasonable understanding.—J. A. C.

Thanksgiving

In approaching another Thanksgiving season our attention has been forcibly drawn to an incident in the life of God's chosen people, Israel, where in Lev. 23:29 God said "when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord." Beyond doubt it was from this occasion that we have derived the custom of a special Thanksgiving and somewhat of a feasting with it. Surely none will deny that ingratitude is one of the evils of our day. We need constant reminders of God's goodness to us and of our obligations to Him. It seems difficult for man to keep any of the divine institutions sacred and this accounts for the profaning of this holiday in which many will regard it as a day of sport, of carousing, of drunkenness and shame. Therefore, God's children are challenged all the more to observe it in a Christian way.

Let us upon every reflection of our Creator think of Him as the Author, Preserver, and Sustainer of our existence. Think of His numberless blessings that come to us regularly and a spirit of thankfulness will pervade the soul. Would there be any advantage in the gathering together of the Lord's people on such an occasion? We think there is. Since God has made us very sociable beings and has implanted within us the social principle, it prompts us to wish for associates in our religious pleasures and pursuits. When thanksgiving and praise are to be offered, two are better than one. United flames rise higher toward heaven, impart more heat and shine with brighter lustre than if they remain separated. If private devotion be the melody of religion united devotion constitutes its harmony. What comparatively would the songs of heaven be were they sung by a single voice even though it were the voice of an archangel? Therefore, it is most fitting that a religious service should grace this day and let the people assemble from the solitary walks of life, the places of retirement from the busy activities of the world to give thanks together and thus unite the incense of individual devotion in the blessing of one grand immortal sacrifice.

Let it be equally so in the smaller circles as we surround the Thanksgiving table in your friend's home or your friends with you in your home and partake of the sumptuous fruits of the earth. May it remind you of the Giver of all good, recognizing that if the streams of His blessing are so luxuriant and wonderful what must the fountain or source be like?

As it serves as an opportunity of Home Coming where parents and children gather once again around the family table may husband and wife with simultaneous emotion bless the One who gave them to each other. As parents look at the children and grand-children, may they too, instead of idolizing them, use them to excite their gratitude to God as they see in their parents those whom He appointed to be the protectors of their infancy, the instructor of their childhood, and the guide of their youth. May this be an occasion of joy as thousands sit to their tables of Providence to feast upon his bounty and exercise their emotions. May it truly be in the highest sense of the term—a Thanksgiving.

—E. J. S.

What Christ Expects of His Church

Paul S. Rees

Text: "And Jesus entered into . . . the temple . . . and . . . looked round about upon all things."—Mark 11:11.

OUR text is a window through which we behold the Lord Jesus entering into the temple on the day of His triumphal procession from Olivet to Jerusalem. Tomorrow He will be back, and His watchword will be "Action." But today He is content to investigate. Nothing escapes Him.

What Jesus saw made Him sick at heart. "Lilies, when they fester, smell worse than weeds." Here was a perfect illustration of it. Here was religion converted into a racket. Here was "Annas, Caiaphas & Company" filling the till with profits they derived from their priestly sideline, which was the selling of cattle, sheep, and doves to those who must furnish such animals for sacrifice. Here were the booths where devout worshipers from Africa, or Greece, or Rome, must exchange their foreign coins for those of Jerusalem. On that ten per cent cost of exchange the priests had a smooth monopoly. Here too was the plain evidence of a discrimination and an exclusiveness that Jesus despised. The Gentile "dogs" could approach only to a given point; beyond that none but Jews were allowed.

This cannot go on unchallenged and unrebuked, thought Jesus within Himself. Something must be done about it. The next day is *was* done! Single-handed, the Master walked in and began to look about Him. A whip of cords was needed to prod

the dumb animals, but no whip, I fancy, stronger than that of His fiery eyes and His flaming words was needed to put the moneychangers to rout. "Out with you," was His irresistible cry, as He reminded them, "Is it not written, My house shall be called an house of prayer for all nations? but ye have made it a den of thieves."

Now it was tragic, you will agree, that when our Lord "looked round about upon all things" in the temple, He did not see what He had a right to expect. We therefore ask ourselves the question, Wherein lay the failure of the temple and the religious community in Jerusalem? Or, extending our thought in terms that are more distinctively Christian, What does Jesus expect of His church?

For one thing, we may be sure that He is looking for the *Beauty of Reverence*. This was sacrilege that greeted the eyes of the Master; this greedy clamor of buying and selling, this setting of the mind upon things perishable and forgetting things eternal, this preoccupation with the interests of self, and letting the glory of God go by default.

It all goes to show that reverence is a flower of the spirit that, when the spirit is right, grows anywhere; and when the spirit is wrong, it grows nowhere. Moses was in the open desert when he saw God in a burning bush. Off came his shoes as he stood there under the mystic spell of the supernatural, "lost in wonder, love, and praise." But here were men whose eyes were blind to God and to the meaning of true worship, even though they were surrounded by all the magnificence and pomp of a cathedral that it took nearly fifty years to build.

"But," someone may say, "we are *reverent* in our Christian churches today. Such horrifying practices as Jesus discovered going on in the temple are never permitted in our sanctuaries." Well, are you sure? I know, of course, that our churches are not fitted out with stables and stalls and other paraphernalia precisely like those with which the priests prostituted the Jewish worship of Jesus' day. But I also know—and you do too—that our Christendom of today cannot hold up hands that are spotless when it comes to this matter of commercialism in the church. There isn't any doubt in my mind as to what Jesus would do if He were to walk into some of our modern sanctuaries of religion. There would be another "cleansing of the temple," Out would go the bazaars, the money-making suppers and banquets, and all other

devices that bring the simplicity and sincerity of our Christian faith into disrepute.

That would be a distinct gain, but it would not be enough. I know of churches where they do none of these things, and still they do not score as high as they should in reverence. Too many of us do mentally what those ancient Jews did *actually*. The congregation sings "When I Survey the Wondrous Cross," but at that very moment are *inwardly* surveying that job on which they have to go and make a bid the first thing Monday morning. The minister is leading the congregation in prayer, saying "Forgive us our debts as we forgive those who are indebted to us," at which instant someone may be thinking sourly how insulting and annoying Mrs. High Hat was last Thursday. The preacher is giving, in his message, the best product of his heart, his intellect, his prayerful study of the Holy Word of God, only to discover that some of his hearers have an attention-span of about three minutes, and that at each interval they must have whispered words with someone next to them.

The picture, I insist, is not overdrawn. Our shortcomings from the point of view of reverence, are too many to be glossed over. Our divine Lord is expecting more of us than we have been giving to Him.

To the Beauty of Reverence let us add a second thing that Christ expects of His church, the *Ministry of the Scriptures*.

To the credit of the Hebrew people let it be said that they took seriously the religious instruction of their children and youths. Jesus knew from experience how a child in a Jewish home was trained in the Scriptures; for, according to one of the rabbis, a "father had as well bury his son as neglect his instruction." Jesus knew, again from experience, how a child who had reached the age of six or seven was sent to the Synagogue school. This was called "The House of the Book." At the age of twelve a Jewish boy was reckoned "a son of the Law," and was allowed to enter upon all the privileges and duties of an Israelite, including attendance at the feast of the Passover.

Twenty years earlier, at the age of twelve, Jesus had come to Jerusalem with Joseph and Mary. There He had sat down with the teachers of the Law, astonishing and delighting them with His extraordinary knowledge and understanding of the Scriptures. Were the moneychangers carrying things high in those days? One wonders. If they were, Jesus was in no position to deal with them. But today He is. They might better be concerned about the reading of the Law than they are about bills of sale. They might better give their energy to instructing their young people in the fine art of *living* instead of training them in the fine art of *lying*. "Stick to your main business," Jesus seems to say. "You are the house of the Lord. You are the keepers and interpreters of the Word

In Everything

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and He will direct thy path." "In everything give thanks."

Whatever our circumstances, it will add real zest to our life if we can learn to give thanks in whatsoever state we happen to be. There is something beautiful and thrilling about a real thankful person!

If you and I lack this fine Christian grace let us ask God to forgive us for our grumpiness and selfishness and ask Him to restore a right spirit within us, and give us a truly thankful heart.

With a thankful heart and a right spirit we can face the world with courage and confidence. Our strength becomes as the strength of ten because God is with us, and we begin to exclaim—"What shall I render unto the Lord for all His benefits toward me?"

of God. You, of all institutions, must never forget that man cannot live by bread alone, but by every word that proceedeth out of the mouth of God."

The Master's warning has timeliness for us who make up the church of today. If we do not major on the Bible—the reading, the teaching, the interpreting of the Bible—who will? In the last thirty years America has been on the way to becoming a nation of spiritual illiterates—a nation that knows far more about Andy Gump than it knows about Andrew the Apostle, more about Orphan Annie than it knows about Orpah and Ruth.

As a sample, take the case of a fourteen-year-old high school boy who stands before the judge, charged with theft.

The judge suspects that he is not a "bad" boy in the criminal sense. So he begins to question the lad.

"Have your parents not taught you that it is wrong to steal?" The boy's eyes never wavered. "No, sir," said he.

"Doesn't your Sunday school teacher tell you that it is wrong to steal?"

"I don't go to Sunday school."

"Don't your school teachers tell you that it is wrong to steal?"

"No, sir."

When the judge ordered an investigation of the case, it was found that the boy had told the truth. The parents were careless, shiftless. The school teachers never thought of reading the Bible in their classes: they were much more concerned about mathematics and history. And the one agency that really specializes in morals and religion, the church, had somehow failed to reach that lad.

There you have a picture, if I mistake not, of one of the most tremendous challenges which our churches face today. It is to reach out and gather to our services, our Sunday schools, our Vacation Bible Schools, these millions of children and youths who will grow up ignorant of the Holy Scriptures and of the Christ to whom the Scriptures point, unless we do something about it. Must we not, as never before, go out into the highways and hedges and constrain them to come in?

Another thing that Christ is looking for in His church is the *Vitality of Prayer*. The setting of the text supplies the thought: "My house shall be called an house of prayer." This is the marginal rendering of verse 17 in the Authorized Version, which follows exactly the passage from which Jesus is quoting in Isa. 56:7.

It is the business of the church to say to all men, "You must learn to pray or you cannot truly live." The reason for this is that prayer is the intake of the soul. Most of us are too much concerned about our output. We want to make good on that job. We want to win that game. We want to be economically successful, or socially useful, or religiously effective. It

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Let Us Give Thanks

Samuel Lady

A thanksgiving sermon delivered at the Union Thanksgiving services in Dallas Center, Iowa.

And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage. Acts 28:15.

Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Rom. 1:21.

OVER 2000 years before Christ, David delivered one of his first Thanksgiving proclamations, I Chron. 16:7-9,31. The most famous day in American historical annals associated with thanksgiving was on that beautiful autumn day of 1620 when Governor Bradford of the Plymouth Colony decreed a Thanksgiving Day. Washington, our first President issued a Thanksgiving Proclamation on October 3, 1789. Again in 1863, President Lincoln called for the people of America to give thanks. From the above date until 1947 the last Thursday of November, with a few exceptions, has been a day set apart for the giving of thanks to Almighty God.

Christmas and Easter are days when we are definitely directed to the Christ. Pentecost we honor the Holy Ghost. Is it not fitting that we respectfully choose the last Thursday of November (Thanksgiving) in honor of God?

The word *thank* comes from the Anglo-Saxon word *think*. Thinking should fore-run thanking and follow after. With this in mind, many a person may spend the day in a different way. Shall we pause a minute to analyze this word Thanksgiving or giving of Thanks from which we get our theme. Let us give thanks. In our two scriptures we have gratitude and ingratitude.

On the celebration of this occasion we can approach the day only on the ground of what we have given, not what we have gotten. What we have to live for, not live on.



What we feel in our hearts not in our hands. Because of the lack of this attitude we, the American people, have developed a spirit of ingratitude. The giving of thanks has disappeared from the home sanctuary and the common market place.

Let us turn back to God in giving of thanks. May I mention some practices that breed unthankfulness. Rom. 1, "When they knew God, they glorified him not as God." Like among these heathen people so little regard is given to God. Our forefathers put God first. But today He is second, third, last, or not at all.

A Thanksgiving parable is told of Mrs. Higgins, the incurable grumbler. Even when she had the best potatoes for miles around she yet grumbled. The vicar visited with an effort to change her attitude since God blessed her with such a good potato crop. "Yes," she said, "but there are no little ones for the pigs."

Our substitute gods—whether personalities, politics, modernism, socialism or communism has sapped the heart of Thankfulness. Thus our God who was once recognized as Supreme Sovereign and the source of national, state and local blessing is almost forgotten. The spirit of getting rather than giving. Every man for himself. A crowding out of the old fashioned spirit of sharing in our work, joys or things is developing a thankless life. When socials, festivals, cocktail suppers, tap-rooms, revelling, road houses, eating and drunkenness take the place of the home fireside where sacred songs were sung, the Bible read and clean moral conversation are enjoyed; where making money, entertainments and clubs, take the place of prayer meetings, praise services, revivals and the preaching of the word of God, what else can we expect but strikes, walk outs, and a spirit of ingratitude and thanklessness. True gratitude cannot live and flourish in a heart estranged from God.

Are we able to give thanks? We are hindered by our surroundings and our store of earthly goods. We know better than that Thanksgiving day should be spent in Thanksgiving dances, theatres, euchre parties, etc. History has repeated itself that in the time of prosperity people forget God.

Where is happiness and gratitude? Not in unbelief. Voltaire, a rank infidel, wrote, "I wish I had never been born." Not in worldly pleasure. Lord Byron lived a life of pleasure and declared "the worm, the canker, are all mine alone." Not in money. Jay Gould, an American millionaire, when dying lamented "I suppose I am the most miserable man on earth. Not in position and fame. Lord Beaconsfield had more than his share of both yet concluded, "Youth is a mistake, manhood a mistake,

old age a regret." Not in military glory. Alexander the Great, after conquering the known world in his day, was found weeping in his tent that there were no more worlds to conquer.

The first step in making possible a true spirit of Thanksgiving is found in II Cor. 9:15. "Thanks be unto God for his unspeakable gift." Also Rom. 12:1, 2. If we think, we will express our thanks by "Thanks-giving" our hearts and lives holy and wholly to God. Then and only then can we give thanks as we should. For then we will recognize all the blessings of life are a gift from God, and we can sing

When all thy mercies, O my God
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise.

Ten thousand, thousand precious gifts
My daily thanks employ
Nor is the least a cheerful heart
That tastes these gifts with joy.

What shall I render unto the Lord for all his unspeakable gifts?

The second step in thankfulness is found in I Thess. 15:18. "In everything give thanks for this is the will of God in Christ Jesus concerning you." The third step is to mind the revelation by the Spirit, Act 28:15. Are we giving thanks? Following these steps we will discover the joys of Thanksgiving.

The story is told of two angels who left heaven to perform their tasks. One was to make the round and gather requests, the other to gather thanks. The first went back laden down; the second went with practically nothing. I Thess. 3:9 "What thanks can I render?" Eph. 5:20 "Giving thanks always for all things, unto God and the Father in the name of the Lord Jesus Christ. Herein is the spirit of Thanksgiving.

A Lighthouse Lesson

A friend told us that he was visiting a lighthouse lately, and he said to the keeper, "Are you not afraid to live here? It is a dreadful place to be in constantly."

"No," replied the man, "I am not afraid; we never think of ourselves here." "Never think of yourselves! How is that?"

The reply was a good one: "We know that we are perfectly safe, and only think of having our lamps brightly burning, and keeping the reflectors clear, so that those in danger may be saved."

This is what the Christians ought to do. They are safe in a house built on a Rock which cannot be moved by the wildest storm; and in a spirit of holy unselfishness, they should let their light gleam across the dark waters of sin, that they who are imperiled may be guided into the harbor of eternal safety.—*The Quiver*.

What Is A Religious Fanatic? Maybe We're Missing Something

L. Prescott Platt

You can talk politics and economics all evening, and you will be considered well-informed by your associates. If you discuss sports in detail and for long periods, your friends will call you a regular fellow. Discussing the movies, fashions and kindred subjects will cause you to be welcomed as a good conversationalist.

But I challenge you to make this experiment sometime when you are in a group of just average people. Say something like this:

"Lately I have been reading my Bible more, and have been trying to draw closer to God, so that He will show me the best way to take."

You will see some eyes grow wider. Lips will become silent with surprise, if not actual amazement. You will detect a few looks of superiority, and some of the eyes

will say without words, "I didn't know he was one of those." The chances are good that there will be at least one in the group who will think that in the past he has overestimated your intelligence.

Is it not curious that in a nation which calls itself Christian there should be a tendency to consider religion a tabooed subject? Doubtless doctrinal points should not be argued among those of different faiths, but why should the mere mention of the Maker's name be socially outlawed, or the audible expression of faith be considered childish?

Have the gods of mechanical wonder, big business, and high finance become the modern counterparts of the ancient golden idols?

Recently I attended several meetings of a church which is considered "fanatical" by most persons, because of its highly emotional form of service. For years I have heard nothing but criticism and levity directed at this church.

For some unexplained reason, the rule of etiquette which bans the slighting remark of another's religion has completely excepted churches of this type.

Isn't it strange that the average person will ridicule the manner in which these churches worship, yet never make fun of the Saturday night uproar at the corner "beer joint?"

A preacher for one of these churches reminded me that a crowd at a baseball game or other sports event can scream and yell with full social sanction, but when his people start to "make a joyful noise unto the Lord," they are condemned as "fanatics." I have become acquainted with many of these people, and have found the spirit of Christ in them where it is often lacking in members of more accepted religious groups.

Many of our churches have been so interested in greater numbers of members and in social prestige that they have permitted their religious teachings and their devotional spirit to conform to popular demand. If the crowd says "more recreation and less Bible reading," the churches often convert basements into dining rooms and recreation parlors. We have heard even of dancing and card playing in our modern churches. Is it possible that desperate attempts at being "broadminded" are making us double-minded? — *The Protestant Voice*.

A Sunday well spent will bring a week of content.

My Load—His Gift

*My Load—His Gift! How strange I did
not see it so!
If I had known His hand had placed the
burden there,
Then it had been to me no anxious cross
and care,
But just another way for me His grace to
show!*

*My Load—His Gift! How glad I am He
knows my frame!
What I can do and bear He weighs and
watches well;
Some thorn in flesh, some brunt of fight,
some danger fell—
These be the way designed through me to
praise His Name!*

*My Load—His Gift! I thank my God it
different seems,
Than when—a yesterday—I faltered on
the way,
And cried full oft for swifter closing of
the day,
While now night comes too soon, when
deeds give way to dreams.*

*My Load—His Gift! If heavier then each
day it grows,
'Tis discipline I need to test and spur my
strength,
And travel all the road He trod, until—
at length—
My Father's house I reach, the way to
which He shows!*

—Author Unknown

Building the Worship Service

A. S. Rosnberger

“**W**ORSHIP the Lord in the beauty of holiness; fear before him, all the earth.” Psa. 96:9. Worship is an essential part of the relationship between man and his Creator, and to build a worship service that is reverent and effective is an important part of the minister’s task. The Sunday morning service is, for the most part, the golden opportunity to reach the largest number of people. We need to give careful thought and attention to this, and any other service, so as to lead our people into a close and vital touch with God the Father, and with His son, Jesus Christ, and to prepare the way for the Holy Spirit to have full sway in the service.

There are a number of things that we must take for granted as preparatory to a worship service. The minister needs to be prepared to lead his people. This is above all spiritual so that he may be in a devotional mood that is real and genuine. While general devotional preparations for the Sabbath service is being made all through the week, in a specific way this should begin at least on Saturday evening. This evening spent calmly in meditation, reflection and reading is more conducive to a good service the next day than an evening crowded full of business or social events.

Then on Sunday morning the minister should come to the service on time, present an appearance of care and neatness with respect to his own person, and be in a mood that makes his leadership real and genuine, not artificial or professional. Early Sunday morning prayers, reading of scripture, singing or listening to hymns, will aid in inspiring a real devotional mood. Certainly frenzied, last-minute preparation will not do so.

There are also some things that are necessary on the part of the congregation in order to have a service of real worship. The congregation, too, should come on time and in an attitude of worship. Promptness helps the tone of the service, but we need to remember that there may be good reasons why people may occasionally come late. Our people need to be encouraged and instructed to make their own preparation for the Sabbath services so that they may come in a devotional mood. One cannot rush into a service from strenuous and stirring activity, and settle down immediately to the spirit of quiet worship. He who prepares to worship will profit most.

During the course of the service, the admonition “Be still and know that I am God” needs to be kept in mind by all. Real worship needs quiet. Whispering in the congregation is a real problem when it occurs. However, it is questionable

whether rebukes made in public will get the best results. As a rule any such disturbance will be on the part of young people who do not fully understand. Reasoning with them and appealing to their sense of Christian fair play will usually help a lot. Many churches have nurseries and do not have the problem of children crying or making noise. Others do not have such, and here mothers and fathers will need to cooperate and take the children out if the crying or other noise is too loud or prolonged.

Another person who has an important relationship to the worship service is the janitor. To have the right amount of heat and ventilation is a task of no mean status. A janitor who has learned to condition properly a building is “worth his weight in gold.” A building that is too hot, or too cold, or too stuffy makes for handicaps that can hardly be overcome.

We think now of the music of the serv-



On Thanksgiving Day

David Rand Pierce

*A thousand thanks; most gracious Lord,
A thousand thanks today:*

*For all the bounteous love and good
Bestown along our way!*

Our grateful praise

We gladly raise

Up from the land and sea

*A thousand thanks! most gracious Lord,
A thousand thanks to Thee!*

*A thousand thanks! Yea, Lord, and more
To Thee we owe for all*

*The plenteous gifts of nature’s store
Bestowed on great and small!*

In rapturous mood

Our gratitude

We raise in glad accord

*A thousand thanks to Thee we give,
A thousand thanks, dear Lord!*

*A thousand thanks! Oh how can we
Our thankfulness express,
For such a year of victory,
Through Thy abounding grace!*

But gladsome praise

For all we raise,

And from our full hearts say

*A thousand, thousand thanks, dear Lord,
On this Thanksgiving Day!*

—Selected

ice. The first phase of this is usually the voluntary, or prelude. This is more than to cover up the noise that occurs between the Sunday school and church service. It is a part of the worship and should be recognized as such. It helps to give the spiritual tone to the service. “When the music begins, let each one be quiet” is good admonition as worship commences.

The hymns will need to be very carefully chosen. This means much more than opening the hymn book and picking one of the first hymns to which one happens to open. There should be a careful choice with reference to their part in the service. Perhaps the opening hymn will be of general worship, then the others may be selected in keeping with the nature of the service, or the sermon theme. A half hour, more or less, may be time well spent in selecting hymns.

There is a tendency to restrict ourselves to a certain limited group of hymns that we have learned to know. In our *Hymnary* there are so many fine hymns, and unless we are willing to make that effort to learn the new ones, we will lose out on many that are most worthwhile. Perhaps the new ones will not go so well the first few times, but the ultimate result will be very valuable.

In churches which have choirs, a competent director will have the ability to add much to the service and direct the part of the choir so as to make the whole service most worshipful. In churches that do not have choirs, special numbers or additional hymns will need to be fitted in. The important thing is that the minister and music leaders work together in cooperation and understanding of the factors that make for vital and genuine worship.

A most important phase of the service is the pastor’s leadership in the pastoral prayer. An article appeared recently which was entitled “The Sad State of Public Prayer.” This indicates that only too often the minister does not give enough thought to his prayer and thus neglects an item of utmost importance. To come to the pulpit with no thought of the prayer is as bad as to come unprepared for the sermon.

The pastor must be the leader as the congregation unites in prayer before the Lord. We do not have room here to discuss all that such a prayer should include, but we believe it should have the following characteristics: It must be sincere and real. It should not be informative to God. We are not praying to tell the Lord what is needed. We are rather to lift people and causes to God in intercession. The pastoral prayer should be organized. A prayer that is thought through can be concise, inclusive and beautiful. Without forethought there will likely be repetition and rambling. The prayer should be reverent. The minister stands between God and man, and here is no place for show or for parading of words. The voice of the minister

should be clear, tender and mellow, with the ring of sincerity that comes from a true heart.

The scripture reading for the worship service should be carefully selected with thought to its relationship to the theme being worked out. The reading may be the context, an illustrative story from some part of the Bible, or some other passage that throws light on the general theme.

It is important that a minister strives to read well. If there is any difficulty in this respect, time spent in reading for practice is time well spent. People want to hear the scripture read clearly and loudly enough to be heard by all. To look up occasionally when reading adds much to the effectiveness.

It is well to use responsive readings frequently. In the introduction to the responsive readings in our *Hymnary* we read, "The regular use of these responsive readings cannot be too strongly urged. Thereby, as in the singing of the hymns, every soul present may share actively in the worship service." Whether the minister wishes to use both responsive readings and his own reading of scripture in the service is a matter of choice on his part. If both are used, the scripture reading should not be too long.

Among the other parts of the worship service we think of the invocation. Here in solemn reverence we ask the presence of God in our worship. There is no need for a long drawn out petition.

The offering is a devotional act, not merely taking up a collection. It is the time when we bring to God what is really His, and this should be an essential part of our worship. This part of the service can be greatly enhanced by proper musical selections.

Announcements should be made in a brief, business-like way. Many churches have "bulletins" which contain the announcements, but often it is advisable to make some of these more emphatic by a reference from the pulpit. An effort should be made to make such as short as consistent with their purpose.

With the benediction we bring the service to a close. Most authorities recommend a benediction taken from the Bible rather than one in the minister's own words. The singing of a doxology makes an effective close to the service.

Since in this paper we are thinking of building a worship service, the question may arise whether the sermon is to be considered a part of worship, or whether it stands apart as a separate entity. It seems to me very definitely that the sermon is a part of our worship. True preaching has been defined as the revelation of God to man; as the proclamation of a message, not from human lips, but from the depths of the Eternal; as the proclamation of a word not the preacher's own, because it is the Word of God incarnate; as presenting God's way of life through Jesus Christ.

The Psalm of Church Financial Life

Rev. M. R. Harvey

*Tell me not in mournful numbers,
"Tithing's not required of man;
And we should not be encumbered
With this ancient Hebrew plan."*

*Tithing's real! Tithing's earnest!
But to tithe is not the goal.
God, on him who tithes, returneth
Gracious blessings on his soul.*

*'Tis enjoyment and not sorrow
If our tithes we truly pay,
And we do not have to borrow
Funds our church finance to pay.*

*March along and heed this teaching
With a heart that's strong and brave.
If we don't, we are retreating,
Soon to fill a church's grave.*

*In this world we often battle
With our church financial life.
But the trouble we can settle,—
Pay our tithe and end the strife.*

*Trust no plans, however pleasant.
"Bring ye all the tithes," God said;
"Prove me in the living present,
That there may be meat and bread."*

*Tithing churches all remind us,
We should get our church in line,
And by tithing leave behind us,
Proof the system is divine.*

*Proof that will convince another
Close to follow in our train,
Which will bring a stranded brother
To bring all his tithes again.*

*Let us then be up and going
To the storehouse with our tithes,
That our Father may be pouring
Countless blessings from the skies.*
—Selected.

There can be no separation of such a message from the spirit and act of worship.

These thoughts are offered to be of some help that we may all seek to improve our conduct of the worship service. But as they are offered, it is with the thought in mind that no matter what man may do, unless the Spirit of God is present in the service, we can accomplish nothing. Our hope is that through the observance of proper principles in our planning of worship, we may open the way for the fullest working of the Spirit of God and do nothing to hinder the leading of His Spirit. May God use us as humble servants through whom man may be led to God, and His son, Jesus Christ; and through whom the eternal truth is given to men.

—The Mennonite

Our Matchless Christ

Billy Sunday

To many, Jesus Christ is only a grand subject for a painting, a heroic theme for a pen, a beautiful form for a statue and a thought for a song, but to those who have heard His voice, who have felt His pardon, and who have received His benediction He is music, warmth, light, joy, hope and salvation, a Friend who never forsakes, who lifts us when others try to push us down. We cannot wear Him out; we pile on Him all our griefs and troubles. He is always ready to lift us; He is always ready to help us; He addresses us with the same love; He beams upon us with the same smile; He pities us with the same compassion. There is no name like His. It is more inspiring than Cæsar's, more musical than Beethoven's, more conquering than Napoleon's, more eloquent than Demosthenes', more patient than Lincoln's. The name of Jesus throbs with all life, weeps with all pathos, groans with all pain, stoops with all love. Its breath is laden with perfume. Who like Jesus can pity a homeless orphan? Who like Jesus can make a drunkard sober? Who like Jesus can illuminate a cemetery plowed with graves? Who like Jesus can make a queen unto God out of a lost woman of the street? Who like Jesus can catch the tears of human sorrow in His bowl? Who like Jesus can kiss away our sorrows?

I struggle for a metaphor with which to express Jesus. He is not like the bursting forth of an orchestra; that is too loud and it may be out of tune. He is not like the sea when lashed into a rage by a storm; that is too boisterous. He is not like the mountain wreathed in lightning, canopied with snow; that is too solitary and remote.

He is the Lily of the Valley, the Rose of Sharon, a gale of spices from Heaven.

—Selected.

Obedience and Faith

Faith is dependent upon obedience and righteousness of heart and life. We cannot trust God in the face of wilful sin. An unsanctified state is fatal to any high degree of faith, for the carnal heart is not the soil in which it can grow. Faith is the fruit of the Spirit, and is hindered by the weeds of sin and wilful indulgence. Faith requires for its heavenly vision the highlands of holiness and separation, and the clear blue sky of a consecrated life. Beloved, may you not find in this the explanation of many of your doubts and fears—that your plane is too low, your heart is too mixed, and your life is too near this "present evil world."—A. B. Simpson.

Foreigners Are So Queer!

Kung-Sam Lee

"FOREIGNERS are so queer," we Chinese used to say to each other. While we use white to signify mourning, they use black. We use a pair of chopsticks to scoop our food into our mouths, and they daily practice the art of swordsmanship as they cut and slash at the food which in China is already cut up by the cook in the kitchen. No wonder that white men are such good fighters! We give our surname first, they put it last; we write vertically and they write horizontally. We read from right to left, and they read from left to right. To us, indeed, they seem very queer!

But the greatest puzzle to us is not in their customs, but rather in their actions at this time of opportunity.

From the very beginning Christianity was forced upon an unwilling China. We resisted the foreign importation, and headed by our shrewd Empress Dowager, Tsu Chi, we hated and opposed all that the foreign missionary was trying to teach us. But to our amazement they came in greater numbers and multiplied their activities in our ancient land.

We persecuted the natives who misguidedly believed, and slandered the foreign missionary. To resist us they had at times to call in the aid of the "foreign gun boat." Yet from a few despised "rice Christians" they steadily built up a strong Church in almost all corners of our wonderful land.

Even as we suspected them and their medical practices, they built up large and helpful hospitals. When our upper classes sneered at their western learning and we feared our children would be corrupted by their queer teachings, they on the other hand steadily built schools, and then colleges and universities.

What could our people do under such relentless spiritual pressure? Our Empress tried many ways to drive them out, but they were unafraid and their plans failed. So finally in 1900 she incited the famous Boxers to rise up and wipe out the missionaries. Many missionaries died. But to her astonishment and regret, she found that this persecution was exactly the thing on which Christianity grew and increased. In the places of martyrdom and persecution the Church moved forward. Instead of driving out the missionaries hundreds and even thousands more came to preach about Christ Jesus.

By 1913 there were nearly 9,000 of these missionaries of the Cross here in China. They had poured money into our land till over \$26,000,000 was invested here. What a missionary zeal was burning in America

and other foreign lands! But suddenly the queer foreigners changed again. By 1930 our people had a complete change of heart toward Christianity. Instead of hostility was friendliness, we replaced resentment with receptive ears, suspicion became transformed into trust. Our leaders gladly recognized the debt we owed to the work of missionaries for anti-opium, anti-polygamy, anti-foot-binding reforms, equality for girls in gaining an education, etc. The children of those poor "rice Christians" had become prosperous, well educated and leading citizens, especially the sons and the daughters of the first generation of pastors.

So much so that the founder of our modern Chinese Republic was a Christian, and many of the head men in our government today are Christians.

Today those chapels built so long ago are crowded, the hospitals that excited such suspicion are thronged by the sick and suffering. Those despised colleges are now sought out by Christians and non-Christians alike as the fountains to quench their thirst for knowledge. Truly now is the time of great spiritual harvest!

But where are the missionaries? Why have they quit China? It can't be the war only, for even before Japan tried to crush us, the 9,000 missionaries had become only 2,000 strong. No longer were they coming in growing numbers. No longer was new and vital life being backed up with sacrificial gifts. Why?

Today China is white unto harvest. But where are the reapers. Is this just another way the "Foreigners are so queer?" Do they fear to come among us now that they do not have gun-boats to protect them and extra-territorial rights to shield them? Or is it that the missionary vision for a lost nation has faded and the ardent love of many for their Master has grown cold? Has the missionary fire gone out in America and England? Are the Churches abroad lately so "unionized" that they are staging a long sitdown strike? Now when we of China would welcome these missionaries in thousands, they come by tens and twenties. Now when our people are crying for them to heal our wounds, to bind our broken hearts, why do they not come? Now when we will eagerly sit at their feet to learn of salvation, now of all times why do they pass by on the other side?

Has the command of Christ been replaced? Has His "Go ye unto all the world" been changed to "Just stay right there at home?" We of China are calling you to come if you have healing for our eyes and bodies, if you have enlightenment for our minds, or if you have light for the

darkness of our souls. Would to God that all readers would ask themselves this question:

"Can we, whose souls are lighted
With wisdom from on high;
Can we to men benighted
The lamp of life deny?"

—The Evangelical Christian.

Where Art Thou?

Harold M. Wolgemuth

Did you ever ask yourself the question, "Am I where God wants me to be and in the CENTER of His will?" Or is He calling me to fill another place?

In Gen 3:8 we notice that Adam hid from God. In the following verse God called to him, "Where art thou?" Evidently their daily communion until then was sweet, but now where was he? God needed Adam but even more Adam needed God. Furthermore, we notice that Adam was out of God's will and also out of God's place. Perhaps he was going to serve God in another way or in another place. There are many people like that today.

You say, "I am in His will on the farm." Perhaps so. Well and good, if He wants you there. But then, too, it may not be God's best for you.

"In the office?" There, too, we need men and women of God. But is it the place where God wants you to be?

"Teaching public school?" It is really an essential to national security to have Christian teachers, but how sad the way their spiritual hands are tied while they daily face lives that are being moulded and shaped! However, even there you may not be where God wants to use you.

"Oh, I understand, at the home church as Sunday School superintendent." I am sure you are doing good work there but that may not be the place for you.

Much water has run under the bridge since we heard of them going "everywhere preaching the gospel." Seeing simple, plain folk leave home, farm, office or school and go out to preach the gospel in the by-ways is seemingly a thing of the past. Something is going wrong when Home and Foreign Mission Boards cannot find enough recruits to fill even the "gaps", much less the needed personnel to man the opening outposts. With Missions as our primary goal, we shall survive. Otherwise, we perish and become even a dead weight to humanity.

The church MUST survive the coming catastrophic events. If you are not where God wants you, STOP and consider the price you are paying for disobeying. LOOK and see the ripe, wasting grain in the "harvest fields." LISTEN and you may hear the call, "Go ye." God is hunting men today and the call still goes out from the portals of Glory, "Where art thou?"

The Evangelical Visitor

A Religious Journal
Official Organ of the
Brethren in Christ Church
(Known as "Tunkers" in Canada)
U. S. A., Canada and Foreign Countries

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To whom all subscriptions should be sent

Published Bi-Weekly by

E. V. Publishing House

Erwin W. Thomas, Manager
301-305 North Elm Street
Nappanee, Indiana

Brethren in Christ Publication Board, Inc.;
Laban W. Wingert, Henry G. Brubaker,
Samuel F. Wolgemuth, Dale Dohner, Charles
E. Clouse, Albert Cober and J. N. Hostetter.

PURPOSE: To publish the Gospel of God's
grace—a complete salvation through the
atonement of Jesus Christ the Son of God,
made effectual by faith in Him; the walk in
holiness by the power of the indwelling Holy
Spirit; and the pre-millennial second coming of
our Lord.

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Messiah Lighthouse Chapel, 1175 Bailey St.,
Harrisburg, Penna. Joel E. and Faithe Carl-
son; Anna Mary Royer; Anna E. Wolgemuth.
Phone 26488.

Orlando Mission, 1712 Cook St., Orlando, Fla.
Telephone 4312, Charles and Myrtle Nye;
Dacia Calhoun.

Philadelphia Mission, 3423 N. Second Street,
Philadelphia, Penna. William and Anna
Rosenberry; Anita Brechbill; Alice Rom-
berger.

Stowe Mission, Stowe, Pa., John A. and Em-
ma L. Climenhaga; Ruth Keller.

Welland, 36 Elizabeth Street, E. Welland, Ont.,
Glenn and Erma Diller; Pearl Jones. Phone
3192.

Rural Missions

Canoe Creek Mission, Hollidaysburg, Penna.
Hayden Walls, Pastor; Beulah Lehman,
Florence Faus.

Bloomfield, New Mexico, c.o. Blanco, Trading
Post, Lynn and Elinor Nicholson; Rosa
Eyster.

Houghton Mission, Tillsonburg, Ont., Phone—
Glen Meyer 22R14, Thomas Whiteside, Pas-
tor; Myrtle and Ruth Steckley, Luella Heise.

Kentucky—Harold Wolgemuth, Supt.

Fairview (Ella, Ky.) Esther Ebersole; Es-
ther Greenawalt.

Knifley (Knifley, Ky.) Irvin and Dorothy
Kanode; Mary Heisey, Nurse.

Garlin (Garlin, Ky.) Harold and Alice
Wolgemuth; Ida Lou Hane; Elizabeth
Hess, Nurse.

North Star Mission, Meath Park Station, Sas-
katchewan, Earl and Ellen Brechbill.

Carroll and Pulaski County, Allisonia, Virginia
Paul Wolgemuth, Supt., Ruth Wolgemuth;
Edith Davidson.

LOVE FEASTS

Illinois Love Feast

Chicago Mission, Saturday evening.....Nov. 22

Ohio Love Feast

Sippo Valley, Thanksgiving MeetingNov. 27

Pennsylvania Love Feast

Mt. Pleasant, eveningNov. 29
Elizabethtown, Pa., Sunday evening.....Dec. 14

RADIO BROADCASTS

C.K.P.C., Brantford, Ontario 1380 Kcs.

"Brethren in Christ Hour"
Each Sunday 2:00—2:30 P. M.

W.M.P.C., Lapeer, Mich. 1260 Kcs.

First Thursday of every month
11:30 A. M.—12:30 P. M.

Every Tuesday—transcription
3:30 P. M.—3:45 P. M.

K.O.C.S., Ontario, Calif. 1510 Kcs.
Each Sunday 5:30 P. M. to 6:00 P. M.

W.C.H.A., Chambersburg, Pa. 800 Kcs.

"The Gospel Tide Hour"
Each Sunday 7:30—8:00 A. M.

EVANGELISTIC SLATE

Chestnut Grove, OhioNov. 23 to Dec. 7
Evangelist, Eld. Donald Heer

Mechanicsburg, Pa.Nov. 23
Evangelist, Bishop Luke Keefer

Messiah Home, Harrisburg, Pa.Nov. 16

Evangelist, Eld. Marshall Winger

Martinsburg, Pa.Nov. 30

Evangelist, Eld. E. J. Rohrer

Pleasant Hill, Ohio	Nov. 30—Dec. 14
Evangelist, Eld. Henry A. Ginder	
Fairview, Englewood, Ohio	Nov. 23—Dec. 7
Evangelist, Bishop Edward Gilmore	
Philadelphia Mission	Nov. 30—Dec. 14
Evangelist, Eld. Isaac S. Kanode	
Boyle, Ontario	Nov. 30—Dec. 21
Evangelist, Bishop Henry Schneider	
Locust Grove, Pa.	Nov. 23—Dec. 7
Evangelist, Eld. John H. Martin	
Saxton, Pa.	Nov. 23
Evangelist, Bishop Lafayette Shoaltz	
Graterford, Pa.	Dec. 28
Evangelist, Eld. Allen Brubaker	
Springfield, Ohio	Nov. 16—Dec. 7
Evangelist, Eld. John Rosenberry	

Births

OBERHOLSER—Bro. and Sr. Christian Oberholser of Mechanicsburg announce the birth of a son, John Teshar on October 8.

TYSON—A daughter, Beth Elaine, was born into the home of Bro. and Sr. Irvin Tyson of Collegeville, Pa., on October 9.

CLARK—On August 21, a daughter, Regina Kay, was born to Mr. and Mrs. Warner Clark of Midland, Michigan; and a few hours later, without experiencing the effect of the sin and darkness of the world, her little body was laid away.

A short service at the grave was conducted by Eld. G. G. Lyons.

SMITH—Mr. and Mrs. Matthew Smith of Sellersville, R. D., Pa., are happy to announce the arrival of a son, Marple, on September 27.

ESHELMAN—Born to Bro. and Sr. Henry Eshelman, of Souderton Pa., a daughter, Kathleen, on October 20.

BEACHY—A daughter, Brenda Lu, to Rev. and Mrs. Alvin Beachy of Hartford, Conn., on Nov. 14. Mrs. Beachy is the former Vera Clouse.

Weddings

GARIS-HARLEY—On Saturday afternoon, September 20, Marvin Garis, son of Bro. and Sr. Earl Garis and Louise Harley, daughter of Bro. and Sr. Claude Harley of Souderton, R. D., Pa., were united in marriage at the Silverdale Church by Bish. Charlie Byers.

BAKER-KESLICK—On Wednesday afternoon, October 29, Miss Tena Baker, youngest daughter of Bro. and Sr. G. L. Baker of Kindersley, Sask., became the bride of Mr. Thomas Keslick, son of Mr. and Mrs. Keslick of Glidden, Sask.

The marriage took place in the Clearview Brethren in Christ church, Eld. N. W. Climenhaga officiating. May God's richest blessing rest upon them through life.

BRUBAKER-KREIDER—On October 25, at 11:00 A. M. Sr. Estella Kreider, daughter of Bro. and Sr. Abram Kreider, Mt. Joy, R. 2, Pa., became the bride of Bro. J. Marlin Brubaker, son of Bro. and Sr. Roy Brubaker, Manheim, R. 2, Pa. They were united in married by the bridegroom's uncle, Eld. Monroe Dourte, at the Mt. Pleasant Brethren in Christ Church.

Obituaries

MEYER—John Henry Meyer was born at Pella, Iowa, May 15, 1859. He departed this life, October 11, at the home of his son Arnold Meyer near Leedey, Oklahoma.

His age was 88 years, 4 months and 26 days. In 1883 he was united in marriage to Miss Bertha Lydia Wray. To this union were born ten children, three of whom preceded him in death.

In the year 1900 he with his companion and children moved to Oklahoma where he has since resided.

His companion went to her eternal home in the year 1940. Since then he has made his home with his children.

Bro. Meyer accepted Christ as his Saviour early in life and in 1916 he united with the Brethren in Christ Church becoming one of the charter members of the Red Star congre-

NOTICE

Picture of Brother Jesse Engle
We are very eager to secure a picture of Brother Jesse Engle for use in the Anniversary Brochure being prepared on the African Field. Will anyone who has such a picture, or who can procure one, be so kind as to lend it to us? Please send as soon as possible the picture or any correspondence concerning it to Bishop H. H. BRUBAKER, P. O. BOX 711, BULAWAYO, S. RHODESIA.

gation. He was faithful to his God and the church until the time he was called to his reward.

He is survived by seven children, Clifford of Keosauqua, Iowa, Fred of Nyssa, Oregon, Mrs. Bessie Cooper of Payette, Idaho, Earl of Mountain View, Calif., Mrs. Minta Arnold of Butler, Mo., Arnold and Mrs. Bertha Wilken of Leedey, Okla. Also twenty-nine grand children, thirty-seven great grand children and one great great grand child survive.

Funeral services were held in the Red Star church conducted by Bishop P. B. Friesen and Elder I. G. Engle. Interment in the adjoining cemetery.

JACOBS—John K. Jacobs, aged deacon of the Hollowell congregation died at his home in Hagerstown, Md., October 27, at the age of seventy-five. He was born September 6, 1872, the son of Henry and Susanne (Keagy) Jacobs. He is survived by one daughter, Elverda, at home.

Funeral services were conducted by Eld. Eber Dourte and Bishop Samuel Wolgemuth at the Long Meadows church of the Brethren where burial took place.

The Lord's Day

Thomas A. Arne

*This is the day the Lord hath made,
He calls the hours His own:
Let heaven rejoice, let earth be glad
And praise surround the throne.
Today He rose, our glorious Head,
And death's dread empire fell:
Today the saints His triumph spread,
And all His wonders tell.*

—Selected.

With the Church On the Foreign Field

EVANGELISM AT MACHA

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalms 126:6. Today marked the closing of the Evangelistic Meetings in Northern Rhodesia for the year 1947. Apuleni was our Evangelist here at Macha. He was among the earliest to repent and has stood true since. He shunned not to declare the whole council of God, crying out against the evils of the day in no uncertain terms—even to the point of almost seeming to upset some. Few there are who irrespective of others are willing to cry out.

Last Sunday he gave a very strong sermon on the Christian home, crying out against many of the evils of the African home. Sad to say, the African Christian home is in many ways still bound by superstition which is enmity against Godliness. We thank God for the movings toward Him that were made. They were all, however,

MISSIONARY CONFERENCE

Mt. Pleasant Church, Rapho District, Pa., Nov. 29—Dec. 3. Each evening and all day Sunday.

SUNDAY SCHOOL CONVENTION

The annual Pennsylvania State Sunday School meeting will convene at the Manheim, Pa., Brethren in Christ Church on Thanksgiving Day, November 27.

EVANGELIZING THE NAVAJO INDIANS

Interesting reports about the work among the Navajo Indians are coming in from Bro. Nicholson. The building program is being launched. A well, a Mission Home, and a school building are included in this program according to Section IX of the Home Mission Board Recommendations at our last conference. The work is being done very economically. Some brethren are donating labor. We want to encourage any others with this ability to do the same.

There was a very liberal response last year to the opportunity given to help in the work in New Mexico. The interest resulting from Bro. Nicholson's contacts with the church was evident in the creation of a special fund of over \$1200.00. But this fund is about exhausted. More funds are needed soon if this work is to go on.

The workers there are really sacrificing but are happy and in good courage. Will you help them carry the load? Perhaps you will relieve the financial load by sending a good offering. Keep your ear tuned to the station of the Holy Spirit and if you hear a message, "Come over into the Navajo Reservation and help us," blessing will be yours if you obey. Pray for this work. If you wish to write to Bro. Lynn Nicholson please note the change in address. Bloomfield, New Mexico, c/o Blanco Trading Post.

Home Mission Board
Albert H. Engle, sec'y

among the children and young people. These are precious jewels that need to be taken care of, but we cannot help but wish that some of the backsliders would return. Oh, pray with us. The fields are white but the labourers are few, and Satan is so busy.

Today in Member's Meeting we also had short reports from Mizinga, and Kalaluka, the two Evangelists who live here and have been in Evangelistic work in the Sikalongo area. Their reports to the home Church were very encouraging. They met lots of hard things, but praise the Lord, He can see them through. Kalaluka's statement as to how they preached was very interesting. He said, "We spread the Gospel like the Mandebele plant. We mix all the different kinds of seed together, and broadcast. Some falls on good ground, some on stony soil, some in thorns, but we keep on broadcasting, and some will bring forth fruit."

The crying need here in Northern Rhodesia is men and women who will stand true to the end. So many at about middle age fall to the temptation of a second wife or something else. There are only about five or

six of Sr. Davidson's Christian men who have stood true. Pray that they may continue true. This condition alarms us. Plenty are repenting and being baptized, but they do not stand. Pray with us that the Christians in this tribe may have real backbone to stand out against those little foxes that spoil the vine. God is able. We plant, but He gives the increase. Your Colabourer

B. E. Winger

In The Homeland

Souderton, Pa.

On Sunday, Sept. 21, baptism was administered to Bro. and Sr. Edward Rawn. We, as a church, are glad to extend fellowship to this young couple and together may we worship God in spirit and in truth.

We enjoyed having Bishop and Mrs. Dick speak at the Souderton Church on October 12. They not only gave us interesting accounts of the work in India, but they also presented the needs of our mission work in that area.

The week-end of October 18 and 19, the fall Love Feast was held at the Souderton Church. It was indeed a spiritual feast and the presence of God was felt. The attendance was very good, and we were happy to have a number of visitors with us from Chambersburg and some from Iowa.

The fall revival meeting at the Silverdale church is already a thing of the past. But we are so glad to report that God met us during these meetings and there were definite victories won. There were a number of hands for prayer and seekers during the two weeks of meetings, and we know God was dealing with souls. But the climax of the meetings came the last Sunday evening, Nov. 2, when God opened the windows of heaven and left some of His blessings down on us. How we do praise God for His faithfulness.

Rev. E. Flewelling, of Shippensburg, was our evangelist and we enjoyed his nightly messages of "straight shooting" from God's word.

Elizabeth Rosenberger

Pasadena, California

Our Revival Meeting was held from October 19, to November 2, with Bishop Lester Meyers, from Greencastle, Pa. as evangelist. Bishop Meyers gave to us God's word which brought revival blessing to all who attended. Sunday, Nov. 2, was Bible Conference day, with "Victorious Living" as the theme. This was an inspiration to everyone. A very impressive healing service was conducted at the close of our revival; surely the presence of the Lord was present. Saved souls knelt at the altar for prayer for spiritual help. We pray they will go on to greater victories.

Rally Day in the Sunday School was Sunday Oct. 19. A high peak for attendance was over the one hundred mark.

Sunday Morning, Sept. 21, Eld. and Sr. Elmer Eyer gave us their farewell address before leaving for the Eastern States. We greatly enjoyed having had them with us in California, and we wish them God's blessing as they are preparing to return to Africa.

The Seventh Annual Youth Conference held at Thousand Pines was greatly enjoyed by our Young People who were privileged to attend. The theme of this Conference was, "Are Ye Able?"

Our fall communion service was on Wednesday evening October 1, with Bishop

Wagaman present from Upland.

The Gospel Team from Beulah College comes to us the second Sunday evening of each school month. We greatly enjoy these services and pray God's blessing on these Young People as they preach and sing the Gospel story from time to time.

Our Guest Speaker, for Missionary Prayer Meeting, November 5, was Sister Sara Brubaker who gave us interesting experiences of her work while in Kentucky and Philadelphia. At these Missionary Meetings letters are read from Mission workers and requests for prayer are always given special attention.

Ila Heer

Messiah Home, Harrisburg, Pa.

The third annual District Youth Conference was held Sept. 19-21 in the Messiah Home Chapel. Theme—"Living to Serve."

The speakers were Elder Elbert N. Smith, Bishop A. D. M. Dick, Elder Carlton Wittinger and Elder Isaac S. Kanode. They gave very inspiring sermons good for both young and old. The singing was furnished by four different groups of Young People's Societies.

We had our Harvest Praise service on Oct. 5. Bishop Titus Books brought the message.

Oct. 26, was our Rally day and we had good attendance. The offering for the day went to make the purchase of a Station Wagon for the Messiah Home.

Nov. 2, Saturday evening, we had our fall communion service with a good attendance. We had once more the privilege of commemorating the suffering and death of our Lord Jesus Christ, reminding us of what our Redemption has cost.

Sadie Brehm

Graterford, Pa.

Sept. 6-7, Saturday Afternoon and evening we held our Harvest Home services. Eld. Wm. Rosenberry and Eld. Walter Bohen were with us and brought very inspiring messages. Our minds were drawn back to the past year to the bountiful blessings He showered upon us. Did you ever stop and think of the clean fresh air we breathe every day? Just think if there were 2% less oxygen in the air we could not live. God just measures everything out in the correct proportion.

On Sunday we enjoyed a Sunday School Meeting here with Bro. John Engle, Eld. Bohen, and Bishop Titus Books giving important stepping stones in Sunday School Activities.

Sept. 20-21, We again had our annual Youths Conference. Bishop Samuel Wolgemuth gave very interesting messages for the young people. There was an open discussion period which opened many channels of thought in providing an adequate program for our young people.

Oct. 12, Sunday Morning Bishop and Sr. Dick and son were with us. They presented to us a clearer picture of their work in India. How miraculously the Lord has undertaken for his people there in the past four years.

Oct. 25-26, Our hearts were drawn heavenward by His presence with us in our communion service and Love Feast. A number of our friends met with us.

Nov. 11, Eld. and Sr. Elwood Hershey, Missionaries to Africa, spent a profitable evening with us. Sr. Hershey told of many experiences in the medical field among the natives and Bro. Hershey gave many interesting incidents. They brought with them a

trunk filled with beautiful curios made by the natives. We praise God for the way the blessed Gospel Light is finding way into their hearts and lives.

Pleasant Hill, Kansas

During the past summer months we have enjoyed the presence of many visitors, most of them on their way to or from General Conference in Upland, Calif. The presence of each was appreciated and added inspiration to our services.

Sunday, June 22, we were inspired by the messages given by both Bro. and Sr. Graybill Wolgemuth. They delivered very challenging messages.

The following Wednesday evening program was presented by the Messiah Bible College Quartette. Our hearts were warmed as the message was presented in song.

We also greatly appreciated the messages given by Bro. Samuel Lady, July 6, and Bro. Donald Heer, July 27.

July 30, the Beulah College Quartette presented an evening of song. Their testimonies and songs were truly inspiring.

A number from our congregation were privileged to attend the camp meeting in Dallas Center, Iowa. Their reports were soul searching messages and provided a time of close communion with Christ.

We again thank each of our visitors for their presence. Though space does not permit the listing of their names, each was appreciated.

God has blessed us abundantly for which we thank and praise him.

The Redwood Country Church,

Greetings to the Visitor family.

This finds us entering the winter season; we have already had some rain.

We are grateful to God for the bountiful harvest of food we have had this summer.

Since our last report to you there have been several car loads of friends through here. We appreciate when it is possible for folk to stop over a Sunday.

Our prayer meeting has been changed from Thursday night to Wednesday night, and we are now having it in the homes for the winter.

Our Sunday School had dropped off a little this summer, but it is picking up some. We had a nice attendance of eighty-five on Rally day, October 19.

We do need your prayers very much at this place. There are souls to be saved.

Mrs. Chas. Winger

Sherkston, Ontario

Our annual Fall Revival began on Sunday Oct. 12, with Elder John Rosenberry of Des Moines, Iowa, as our Evangelist. He was accompanied by his wife and child. They were entertained at the home of Sister Emerson Climenhaga.

On Monday we had our first Thanksgiving Service. The principal speaker was Bro. C. J. Rempel of the Mennonite Central Committee. His two topics were "Be ye Thankful" and "Do we appreciate Religious Liberty?" His talks were well received by a large and attentive congregation. There were others who filled the time between topics with songs. These also deserve credit for the success of this service. The meetings continued from this point until Nov. 2. The Meetings were well attended, and Bro. Rosenberry put everything he had into his preaching and exhortations. There were some new converts, and many renewed their covenant with God. Some thrilling testimonies were given. One brother whose

heart had stopped twice during an operation, gave this testimony: "it was prayer alone that brought me back to life." The Wainfleet Quartet and a trio of Ontario Bible School students assisted in the singing, also Brethren Christian Sider, and Glen Diller. We appreciated Sister Rosenberry's help in Singing and Teaching. May God bless the seed sown by our brother.

Norman E. Church

Saxton, Pa.

Oct. 25, We met for our fall Love Feast. The afternoon service was well attended. Eld. Samuel Stoner and Eld. Harry Brubaker spoke to us in this service. The messages were very much enjoyed. We were glad to have present our overseer, Eld. Albert Engle, his wife and daughter, Lois Ferne Stoner and Helen Dodson, one of our girls attending Messiah Bible College.

At our spring Love Feast many of our members were not able to attend because of illness, but this fall we appreciated very much the presence of most of the members from Saxton.

Before the communion service five were received into church fellowship—all heads of homes. One sister has worshiped with us and dressed plain ever since the work started here. She said "I waited all these years for my husband to come and join me; I am not waiting any longer." She is a teacher in our Sunday School and God is blessing her efforts.

We rejoiced to see the number of young people who took part in the service. The expression of joy on the many faces made us wonder what Heaven will be like? It seemed we were in the very atmosphere of Heaven that night. Young people do not need worldly pleasures to keep them in the church; they need Christ.

Eld. Herman Miller and family, Eld. Norris Bouch and family were with us. Also some of the sisters from Canoe Creek.

Nov. 2, The young people held a very interesting meeting. The theme was "The Grace of Giving," an offering of \$47.34 was lifted for the starving in Europe.

Nov. 7, Our steward and wife, Bro. and Sr. Rogers, celebrated their fiftieth wedding anniversary at our pastor's house. The same day was Bo. and Sr. Ebersole's twenty-third anniversary. May the Lord continue to bless them.

The workers have been busy visiting. Many needy souls have been contacted this fall. A number of sick beds have been visited and prayer offered. There were many requests to come again.

Iola Dixon

Beulah Chapel, Springfield, Ohio

"In everything give thanks." We at Beulah Chapel are indeed thankful for the Omnipresence of God.

Our autumn baptismal service was held October 5. Bro. Richendollar, Sr. Kramer, and Bro. and Sr. Carl Roller testified through the rite of baptism that they have left all to follow Jesus.

The clarion call of "Rally Day," October 12, was answered by 227 in attendance who had "Sunday School Enthusiasm."

Our annual Love Feast and Holy Communion Service was held October 25, 26. Bishop Henry Schneider, our guest speaker, gave inspiring messages to the Church. Eld. and Sr. Elmer Eyer spoke to the Sunday School and distributed names of African young people with whom our Sunday School

(Continued on page sixteen)

Why Prayers Are Not Answered

Daniel Daugherty

WE MAY BE HELPED by understanding what prayer is. It is the act of begging, entreating or requesting. In a small sense, it pertains to begging from a person, but is more generally meant in reference to asking God for something that we may or may not need. The true sense should be to ask God, and that is what I shall try to bring to you in a few words on this very important subject.

Many are the reasons why prayers are not answered. May we deal justly and fairly with some of the reasons.

The one who begs or asks should be sure he is a proper person to pray, and knows what to pray for. For instance, a sinner should be in a repentant state or attitude, as "Lord be merciful to me a sinner." One should be in harmony with God's will, if he is to be transformed from sinner to saint.

I have mentioned these two cases because there are only two classes in the mind of God, either saint or sinner. The pretender is like the answer to a business man's advertisement some time ago, which read like this: "Man wanted, half inside and half out." The question is, What become of the man when the door was shut?

I believe the writer James, in chapter 4, verse 3 of his epistle, gives the best answer to this question in mind when he says: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (pleasures, marginal reference). James preaches on the strife against the passions, such as lust, or pleasure, warring, killing, fighting, adultery and worldliness. Therefore, I feel it not too difficult to understand why prayers are not answered even among supposedly Christian people.

Let us return to the word "amiss" mentioned above. This word means wrongly. This being the case, how can anyone expect a desired answer from God, when in a wrong attitude of heart and mind? How can we, I ask? Please allow me to break the subject into a few parts without destroying the substance as a whole. We need do no more than be out of harmony with God's will and we can be sure no answer will come when we pray. A disobedient one fails to get a request through to God. To obey is better than sacrifice, said Samuel, the prophet, to Saul, king of Israel (I Samuel 15:22).

Lacking in righteousness, effect, and fervency is another reason why our prayers are not answered; yet the opposite is found in another statement by James, when he says, "The effectual, fervent prayer of a righteous man availeth much," (James 5:16).

Faithfulness is just about worthless, when we pray in such frame of heart and mind. Prayer uttered thus is about as effective as the one who prayed to remove the mountain in front of her house, and on arising next morning said, "Just as I expected." She did not believe her prayer and something just as bad, she did not need it to be moved, for she could walk around it. The moral here is, God will not do for us what we can do ourselves, unless He wants to and fear He does not want to. Prayer in need is what God expects, even though He knows what we need before we ask Him. This can be found in Matthew 6:8. May we be sure to ask for needed things, not so much what we want.

Speaking of want, let this be known, "Many of us want what we do not have, and have what we do not want."

Faithlessness, I repeat, is just about worthless, but not so with a man like the Apostle Paul. When being transported to Rome a prisoner, in the storm then raging, he told the ship's crew no loss of life would be incurred, because he said, "I believe God, that it shall be even as it was told me."

As important as believing in God seems to be to us there is still something more important, that it, believe God. There is a lot of difference between believing in God and believing God. Paul at one time believed in God, but in later life he believed God. Let us know that believing God is taking Him at His word. Many believe God as One who exists, or as a great power, or Creator, but faith in its purity is reality.

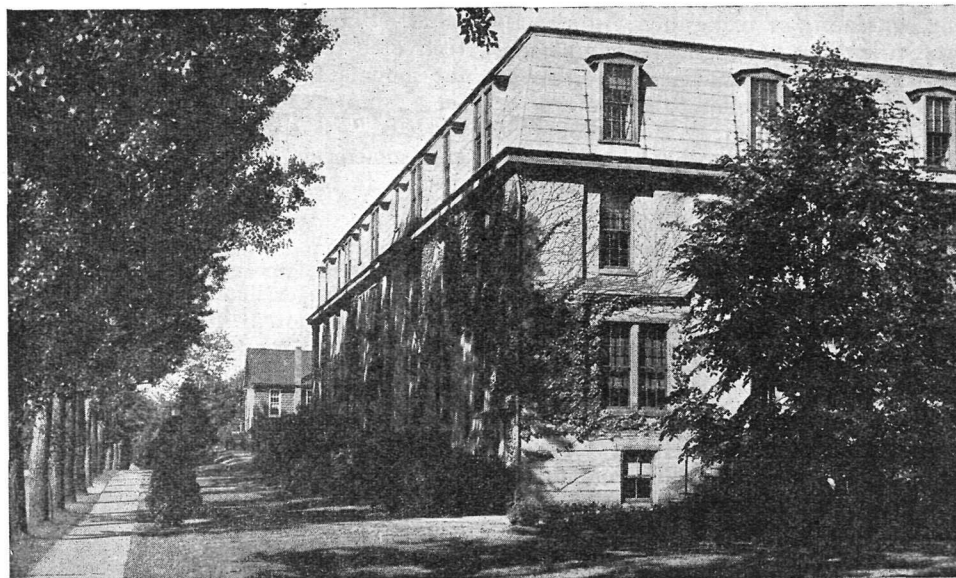
Prayer is more than saying our prayers. Prayer is asking God as though we are dependent upon Him. There is a case of praying and saying prayers in Scripture, that of the Pharisee and the publican. One was justified rather than the other. Here is another reason why prayer is not answered.

Praying in Jesus' name is not a slight consideration. Jesus said in John 14:14, "If ye shall ask anything in my name I will do it." Many prayers are closed with an Amen, not mentioning the name of Jesus ere they close. Here is an honor belonging to Jesus. If we have Jesus as the door to the sheepfold, and the Way to eternal life, the Light of the world and many such worthy names, we ought also to ask our prayers to God in and through Him. I listened to a Jewish man who lost a son in World War II, who prayed a seemingly beautifully worded prayer, but when he closed he said only "Amen." Naturally for Jews, but how about people

(Continued on page sixteen)

Our Church Schools

Do You Know Me —————



————— *I Am Messiah Bible College*

I AM LOCATED AT Grantham, Pennsylvania, on a beautiful country campus, ten miles from Harrisburg, twenty-five miles from Gettysburg, one hundred miles from Washington, D. C., one hundred ten miles from Philadelphia and one hundred seventy miles from New York City. Forty Brethren in Christ churches are within a radius of sixty miles. My country location is blessed of God most richly in natural beauty.

MY ORIGIN reaches back to the Brethren in Christ General Conference of 1899, when the proposal to found me as a missionary and Christian work training center was considered. For the next ten years they talked about me annually at each Conference, until at the session of 1910 my establishment was authorized. The Church named me Messiah Bible School and Missionary Training Home, and my first location was at 46 North Twelfth Street, Harrisburg, Pennsylvania, where my first session was opened September 26, 1910. In 1911 I was moved to my present location.

I BELIEVE in the inspiration of the Holy Scriptures; the self-existent, triune God—Father, Son, and Holy Spirit; deity and virgin birth of Christ; Christ's death as atonement for our sins, and His resurrection from the dead; the Holy Spirit who convicts the sinner, regenerates the penitent, and empowers the believer; justification as forgiveness for committed sins and

sanctification as heart cleansing and empowerment by the Holy Spirit; observance of the ordinances of God's house, temperance, and modesty of apparel as taught in the Scriptures; the personal, visible and imminent return of Christ; the resurrection of the dead, with punishment for the unbeliever and reward for the believer; the supreme duty of the Church as world-wide evangelism.

I believe in Christian youth and am convinced that money invested in them bears great dividends. My mission as a servant and an agent of the Church is to provide training to the end that men and women may think clearly and reason fairly, may love purely and sincerely, may act decisively and rightly, may live unselfishly and creatively, may be attuned with God and live in partnership with Christ.

GOD HAS BLESSED UNTIL (a) hundreds of young people have felt the impact of my service upon their lives; (b) 919 diplomas have been granted to graduates who have studied in my halls; (c) seventy of my former students and graduates have entered Foreign Mission service; (d) nine graduates and former students are now ministering in war sufferers' relief and humanitarian service in Germany, Italy, France, the Philippines and Puerto Rico; (e) 142 have been called to the Christian ministry, and a great number of additional persons have entered Home Mission service.

"Into College Windows"

Alvin N. Rogness

When my children attend a church college, which I confidently hope they may, I hope they will sit under teachers who are able to keep God in the center of their courses. This, I know, is no small achievement for an instructor.

With ancient Israel, God was in the center of everything. If they lost a battle, it was God showing His disfavor. If it didn't rain, God was punishing them. If a man lost his health, it meant that God was frowning on him.

Of course, I wouldn't want God blamed for everything. But I would like a teacher who had recaptured somewhat the centrality of God, which was Israel's.

In a course of history, for instance, I would like my child to see the movement of mankind in the drama of time as a play in which many either succeeded or failed, depending upon whether or not they heeded the eternal laws of God. I would like him to understand that on this stage God Himself was a constant, unseen actor too, and that the other players could not ignore Him, except to their sorrow and consternation.

Or, in sociology, politics, or economics, I would like him to realize, as he appraised one social form against another, that no social form would be good unless the men and women who made it up were good. Society does not change by juggling its forms of organization; its only real change occurs when hearts and minds of men, one by one, become changed by the power of God.

Also, in the natural sciences, I would hope that the teacher would never let my child forget that advances in medicine which made men live longer were futile unless men lived better. Or, that to enable men to fly faster would be fruitless unless their errands were constructive and merciful. To build more bridges, higher buildings, and longer ships might only increase life's anguish unless man himself, the builder, was undergirded by noble motives.

Even in the fine arts, I should like my child to feel that aesthetics must bow to ethics, and that art is not always its own critic. Music that is powerful to arouse the baser passions of men is great music judged by its success in producing its avowed end; but it is ignoble and shameful art judged by ethics and God. I would hope that both art and the artist would be measured by whether or not God and His ends were glorified.

The church college has this "plus" objective in its program. Its teachers are "approved" by this world's best accrediting agencies. But, in addition, they are encouraged to tie all instruction together to God as the center, in whom we live and move and have our being. — *Christian Evangel*.

How To Kill A Church

Herbert Lockyer

Killing people is a crime; but "killing" a church seems to have become the Christian's avocation.

To murder anyone means to put him out of existence, in so far as life and usefulness in this world is concerned. And this is just what many people are guilty of doing with churches. They do not mean to harm such centers of spiritual culture, nevertheless, they are responsible for their slow death.

Here are some recipes for killing a church, but may we avoid them as we would a loathsome pestilence!

Do not go to church, at least, if you do, do not go twice a Sunday, especially if you are healthy and able and have no legitimate excuse for being a "oncer." Surely 1½ hours out of 168 making a week, are enough to give to religion!

If you do go to church, whatever you do, go late. You see, it is only a church and does not matter. Of course, at your office or work, punctuality is necessary. But with a church, well, you can saunter in just when you like. Fifteen minutes behind time is a mere trifle.

Whenever you go, be careful to go with a gripè. Make up your mind to be unpleasant and have an unpleasant time. Determine that there will be plenty to grumble about in the tempo of singing or in the preaching.

When you go, and have chosen your seat at the end of a pew, whatever you do, allow no one to dislodge you. When others want to share the pew, don't move along, that is too much bother. Let others have the inconvenience.

Once you are in a service, do not commence with a silent prayer asking that your soul may be blessed. Rather say to yourself, "What is the use of coming here?" Let it be evident, to yourself anyhow, that you are only in church because, for decency's sake, it is the correct thing to do.

If you are a member of any place of worship, never accept office. Stand aloof and criticize those who do. Let your attitude be, "There is always so much work for me to do outside the church, that I have no time for religious activities."

And, whatever you do, never pay in advance for your religion. Wait until you get your money's worth, and then wait a bit longer. Of course, it is necessary to pay in advance for a football ticket, but church dues are not so important.

See to it that you never encourage the preacher. If you do happen to like a sermon he preaches, say nothing about it. Many a preacher has been ruined by flattery. Do not let your minister run that

risk, or else his blood may be upon your head. Such a responsibility is too terrible to contemplate.

Never hesitate to tell the preacher's failings to any strangers who drop in. You see, they might be a long time finding them out.

And if the church you sometimes attend appears to be harmonious, without any contribution on your part to its unity, call it apathy or indifference or lack of zeal or anything under the sun except what it is.

If there happen to be a few zealous workers around, make a tremendous protest against the church being run by a clique. Let it be known that you feel that people should never take religion too seriously. Over a baseball game we are expected to show some enthusiasm, but religion should be taken moderately.

All the above "recipes" need no further comment. They express some of the reaction we encounter as we keep our eyes and ears open. May we be found among the number who can say, "I was glad when they said unto me, Let us go into the house of the Lord." God grant us grace to kill everything detrimental to true church life and work; Individually and collectively, may we strive to make the church we represent a greater spiritual force in this churchless age of ours.—*Christian Life and Times*.

My Teacher

*A Sunday school teacher,
I don't know his name.
A wonderful preacher
Who never found fame.
So faithful, so earnest
When I was a boy—
He stuck to his task
Tho' I tried to annoy.
He never was missing,
In cold or in heat,
A smile his face lighted
The moment we'd meet.
He taught by example
As well as by word,
This splendid old teacher
Who honored his Lord.
He helped my young life
More than ever he knew.
Later years I remembered
And tried to be true.
I suppose he has gone now
To join Heaven's ranks,
May it be my good fortune
Some day to say thanks.*

—Selected

Look Unto Me

Charles Spurgeon

I was in a Christian land and had Christian parents; I attended all the places of worship in the town where I lived but I honestly believe I didn't hear the Gospel fully preached. I sometimes think I might have been in darkness and despair now; had it not been for the goodness of God in sending a snowstorm one Sunday morning when I was going to a place of worship. I came to a little chapel. The minister did not come that morning; snowed up, I suppose. A poor man, a shoemaker, went into the pulpit to preach. The text was "Look unto Me, and be ye saved, all the ends of the earth." There was a gleam of hope for me in the text. He began: "My dear friends, this is a very simple text. It says, "Look." Now that does not take a great deal of effort. It is not lifting a finger, it is just 'look.' A man need not go to college to learn to look. You may be the biggest fool, yet you can look. A man need not be worth a thousand a year to look. Anyone can look; a child can look. The text says, "Look unto Me." "Aye," he said in broad Essex, "many on ye are looking to yourselves. No use looking there. You will never find comfort in yourselves. Some look to God the Father. Look to Him bye-and-bye. Jesus says, "Look unto Me." Some say, "I must wait the Spirit's working." You have no business with that just now. "Look to Christ." Then the good man followed with: "Look! I am sweating great drops of blood; Look! I am hanging on the cross; I am dead and buried; I rise again; I ascend; I am sitting on the Father's right hand. Oh, look to Me! look to Me!" Then the man looked at me and said, "Young man, you look very miserable; and you will always be miserable—miserable in life, and miserable in death—if you do not obey my text. But if you obey now, this moment, you will be saved." Then he shouted, "Young man, look to Jesus Christ!" I did "look." There and then the cloud was gone; the darkness had rolled away; and that moment I saw the sun. I could have risen that moment and sung with the most enthusiastic of them of the precious blood of Christ.—*Home Mission*.

His Hand

That glorious right hand which molded the world can new create my mind . . . Why should I not feel that hand touching me now? Come, my soul, address thy God with the potent plea that the hands of the Lord Jesus were pierced for thy redemption, and thou shalt surely feel that same hand upon thee which once touched Daniel and set him upon his knees that he might see visions of God.

—Charles Haddon Spurgeon.

In The Homeland

(Continued from page thirteen)

young people may correspond and also remember in prayer.

Boys and girls brought the pennies they had saved during the year for our traditional "fish bowl filling." The pennies are saved for the orphaned boys and girls of India. We were also pleased to have other African missionaries in attendance, Eld. and Sr. E. Wood Hershey and Eld. and Sr. Paul George. A double ordination service officiated at by Bishop Wilbur Snider and assisted by Eld. C. J. Ulery was held on Sunday afternoon. Bro. and Sr. Dale Ulery were ordained to the ministry and Bro. and Sr. Robert Yeatts were ordained to fill the office of deacon. After the ordination service, six children were dedicated to the Lord. Our service closed with the ever heart-warming strains of "God Be With You Till We Meet Again."

Our winter revival meeting will be held from November 16 through December 7. Bro. John Rosenberry will serve as evangelist. We humbly invoke the presence of the Holy Spirit.

Evelyn V. Bohland

North Star Mission, Canada

The month of October has been a mild and pleasant month. This has been a blessing to the people and to the mission staff from the fuel and feed standpoint. Some people who are not so accustomed to remember God as the giver of good things have told the writer that God has been good to the country this fall. Every one says this is the most unusual fall they ever remember.

The mission was able to locate and purchase a quantity of green oats bundles. Because of the dry summer they were never threshed, but are very good feed for livestock. Considering the price others are asking for green sheaves we got them very cheaply, and we could have taken more had we the money at the time. We do not want to have any unpaid bills.

Readers of our reports have noticed our mentioning several times of the "caboose." We have for considerable time desired a bigger and more comfortable one, and we also needed a new sled as well. At a sale the first of the month we purchased another sled and caboose that was built last winter. This new caboose is a nine to twelve passenger. The old one has been exchanged for firewood.

At last the car is back on the job again. After being without it two months we appreciate it more than ever, and it has really been doing work for us the past three weeks.

We miss some familiar faces in the church services. One family has moved to Meath Park, and two girls are in school at the same town. With the coming of cooler weather some of our older ladies have been unable to come very often.

And the cradle roll has a new name on it. Sandra Lois came to the home of Bro. and Sr. Maurice Moore September 18. Bro. Moore serves as our Sunday School superintendent. The Moore family is the only family in our field where both father and mother are members of the Brethren in Christ Church. Sandra Lois is the third girl.

Our own attention has been drawn again to the fact that time moves on when our two oldest children started to school this

October. Both are doing very well in their studies, and we are anxious that they, as well as the other children, may be kept from evil. They have grown up so fast.

May we continue to share an interest in your prayers as we push onward here. By the time this is printed we will no doubt be engaged in our fall visitation. We want to get around while we can use the car. It is a little difficult since we have no one to stay with the children during the week.

We want to mention that we lately are having the girls gather at the mission home every other Saturday for music practice. They are learning new songs and then later sing them in the morning service.

E. D. Brechbill

Messiah Orphanage, Mt. Joy, Pa.

We wish to announce the arrival of seven lovely children: twin girls one year, boy two years, girl four years, girl six years, girl seven years, and girl ten years on November 18, 1947.

Mrs. Clarence Herr

What Christ Expects

(Continued from page five)

is output that preoccupies us, and we forget the intake.

In the narrative of the Feeding of the Five Thousand we come upon this suggestive sentence, "Jesus said, Make the men sit down." Phillips Brooks got hold of those words one day and wove out of them the pattern of a great sermon. He described the huge crowd out there in the empty field, puzzled as to where they were going to get anything to eat, arguing strenuously and, as good Hebrews must, gestulating furiously. Then a Voice! "Have the men sit down," said Jesus—and there was an air of gentle finality about His words. In effect the Master was saying, "I can't do anything for them unless they quiet themselves and give me their attention."

Commenting on the command of Jesus, Brooks says, with beautiful insight, "This meant a change from the active and restless to the receptive and quiet state, from the condition in which all life was flowing outward in eager self-assertion to the other condition in which the life was being influenced; that is, being flowed upon by the richer power that came from Christ." Precisely so!

To His church Christ is saying, "Have the people come in from the heat and the hurry of the big, outside, demanding world; have them get quiet long enough for Me to speak to them; have them open wide the inner gateways of their souls that My grace and strength, My light and healing, may flow in and flood them to the brim." In a word, "Teach them to pray!"

To pray! That is what My house is for—"an house of prayer." Prayer for themselves! Prayer for their friends! Prayer for their enemies! Prayer for their homes! Prayer for their communities! Prayer for their nation! Prayer for the whole world!

Christ would hold us now for a fourth thing that He expects of His church, the *Glory of a World View*. "My house shall be called an house of prayer for all nations." "For all nations!" Through the uncurtained window of that little phrase the wide vision bursts.

The Judaism of Jesus' day was narrow, exclusive, and intolerant. Its proud parochialism cut Christ's heart to the depths. We Christians are quick to see that, but are we quick to see the pettiness, the ingrown complacency, the sectionalism, the nationalism, the racialism, that the church has too often tolerated and even defended? Do we honestly and practically believe that

*"In Christ there is no east or west,
In Him no north nor south;
But one great fellowship of love
Throughout the whole wide earth?"*

We therefore ask ourselves today: Is our Lord finding in us, is He finding in your church, what He is so eager to see—the beauty of reverence, the ministry of the Scriptures, the vitality of prayer, the glory of a world vision? Or are we a disappointment to Him? Are there hesitations and reservations within our hearts? Are there idols in the secret chambers of our lives? Are there controversies between us and His perfect will for us? Is there anything that is impeding the free flow of His power through us or putting a strain on the ties that should bind us to Him in unbroken fellowship?—*God's Revivalist and Bible Advocate*.

Why Prayers

(Continued from page thirteen)

who supposedly know Christ? Prayer without the name of Jesus may also be just a prayer without answer.

Praying out of harmony with the will of God, lacking in righteousness, faithfulness, absence of Jesus' name, and praying amiss, these are surely enough to remind us that here may be some of the things that cause our prayers to go unanswered. There may be many more but I feel these will be enough to check on our attitudes and conduct in regard to such an important and serious matter as the one before us.

I may add this in passing, let it be known among us, that along with prayer, God surely deserves our praises also. The story is told of the two angels coming to earth with baskets, one for praises one for prayers. The one gathering the prayers had filled his basket, but the other was virtually empty. The ambitious prayer is not a good pattern to emulate, either, because it reminds us of the mother who asked Jesus that her two sons sit, one on the right hand, the other on the left, when He came into His kingdom. The "gimmie," prayer is not too good to use continually in the world—then we ought not to use it always with God.—*The Church Advocate*.

How A Church Can Help the Pastor

David D. Allen

WE complain of a mediocre ministry, but a wide awake church can make an excellent preacher out of an ordinary one.

Christians, for the most part, are more interested in how their church can help the pastor. A conscientious pastor diligently plans ways and means of being a blessing to his people, but rarely do his people plan ways and means of being a blessing to him.

An alert church can assist their pastor both spiritually and materially.

Their spiritual help should begin by praying daily for the pastor. It is appalling how few Christians remember the minister before the Throne of Grace. They think he does not need the prayers of his people. If the folk in the pew were as quick to pray for the preacher as they are to criticize him, there would be new power in the pulpit immediately. Preachers stand in need of the prayers of God's people more than anyone else in the household of faith. No matter what else is done for him, prayer is the most necessary.

The next thing that will greatly aid him is the regular attendance of his people at the stated services. Nothing will be of more encouragement to him. It is folly to pray for the preacher and then never come to hear him. Empty pews eat the heart out of a pastor. Most nominal church members attend church only on Sunday morning. As a result the Sunday evening services are poorly attended. Then when Sunday evening services are discontinued, as is the case all over the country, the people who complain the loudest are those who never came. Each time you absent yourself from the house of God you have cast a vote to close its doors.

The people who attend the mid-week service are the ones who are a tower of strength to their minister. The sweetest fellowship is found there. The substantial, reliable, consistent Christian will always be in his place at the mid-week meeting to pray and to praise. Thus he helps himself, his church and his pastor.

Then there are some churches which hinder their pastor by the unreasonable demands they lay upon him. In some instances he must be a master of ceremonies, public relations officer, real estate agent, insurance man, taxi driver, janitor, efficiency expert, financial wizard, advertising ace, liand-holder and baby-kisser. A church can help its pastor by not wasting his time on secondary matters. If he is forced to spend his time on non-essential or things that somebody else could do just as well,

he has that much less time for prepara-

tion of heart and mind to minister the Word.

The ways in which the church can help their pastor materially are numerous. The peculiar position that a pastor holds in a community places obligations upon him that other people do not have. The world classifies a minister in the professions along with doctors, dentists, and lawyers. They, of course, expect him to be as well-dressed as the doctor, to have as splendid a study as the dentist's office, and to educate his children as thoroughly as the lawyer. But what no one seems to consider is that the average doctor, dentist, and lawyer makes at least five times as much money as the average preacher.

Few churches give a great deal of thought to the material welfare of their pastor. Rising prices and war booms mean nothing as far as paying the preacher. "Let him live by faith and eat less," seems to be the attitude. The Bible states, "Even so hath the Lord ordained that they which preach the gospel live of the gospel" (I Cor. 9:14). A church should adequately pay their preacher using whatever methods they feel to be honoring to the Lord.

His work demands work clothes. Unlike the tradesman, his work clothes are dress clothes, thus more expensive. A suit of clothes costs more than a pair of overalls. A carpenter can wear any kind of overalls to work and never be censured because they are shabby, but not so a preacher. He needs more clothes than a workingman who gets dressed up only twice or three times a week. Such expense few ever consider. A well-paid worker was once heard to say that one suit was plenty for any preacher. Being in the public eye so much of the time people would soon grow weary of looking at the same shabby suit.

It is interesting to hear various church boards discuss pastors and their income. Invariably they compare the pastor's salary with that of the average unskilled worker in the congregation. "The pastor should not make any more than 'Bill Jones'," is generally the verdict. They compare preachers with grocery clerks, office boys, and gasoline station attendants instead of with other preachers. No apology is made for saying, without fear of adequate contradiction that the average preacher in our country is woefully underpaid. For every large church with a well-paid minister there are scores of smaller churches pastored by men who receive a stingy stipend.

Of course, the preacher is expected to have a large family and all of the children

must be well shod. The pastor's family is in the public eye and if his wife or children appear a little shabby, abuse is poured upon the head of the preacher instead of on those who keep him stripped of cash. As an official of one church prayed at the installation service of their new pastor: "Lord, you keep him humble and we'll keep him poor."

Then there is the pastor's automobile. He must be prepared to dash out any hour of the day or night in response to a telephone call. He makes his calls at the hospitals and homes to help sick, sorrowing, suffering saints. The doctor makes his calls in a new streamlined Buick and get so much a call; the pastor makes his calls in an antiquated jalopy and often does not even get a "thank you" for his call. Some churches alive to the situation have either purchased a new car for their pastor or substantially aided him in such a purchase. A church has never been heard of that did such a thing and found it to be a poor investment. On the contrary, it generally pays splendid dividends.

Driving hither and thither is pastoral work and often operating a free jitney service is a sizeable source of expense to a pastor. Most all business concerns provide their mobile salesmen to with expense accounts to cover car expense incurred while engaged in company business. A church geared to the age could underwrite the automobile expenses of their pastor and never go bankrupt by so doing.

What should be said about the pastor's residence? Many churches supply a parsonage, manse or rectory and shoulder the responsibility of its upkeep. That is all it should be. The housing of the pastor is the responsibility of the church in spite of the hundreds of churches which shirk such responsibility.

Recently I was speaking to a board member of a particular church that was desirous of calling a new pastor. He told me that the sexton lived in the parsonage and had for about fifteen years and that the first thing the new pastor would have to do would be to locate a place to live in a city that had an acute housing shortage.

The preacher's residence should belong to the church and be kept in just as good condition as the church building. The fuel to heat the parsonage like the fuel to heat the church should be paid for by the church. The incidental expenses in connection with the parsonage, like the water bill, gas bill, electric bill, and telephone bill should be met by the church. Churches will invariably find that it pays in the long run to be generous with their ministers.

Pastors, being human, appreciate a vacation. Occasionally you meet people who peer, "Why should the preacher get a vacation? The devil never takes one." They overlook the fact that the devil does not have a body such as we have either. Had

he a human body he, too, would need a vacation.

Many assemblies give their spiritual leader one week's vacation with pay and think they are exceedingly liberal. Others grudgingly grant two weeks. Yet I know of business houses, operated by unsaved men, which give their employees three weeks' vacation with pay. There is no reason why a pastor should not be given a month's vacation with pay. The church would benefit by hearing new voices and seeing new faces in the pulpit during his absence. Moreover, he would come back refreshed and invigorated with the church receiving the benefit.

We are all more or less aware of the fact that a plumber needs his wrenches, a carpenter his saws, and a tailor his needles. These are tools which are essential to their work. Just so a preacher needs books. They are his tools. A wrench will last a plumber years and a saw may stand up for a carpenter as long. But a preacher constantly needs new books, more tools. A bookless preacher is indeed handicapped. He may not be able, on his salary, to purchase the volumes he needs. He should not buy books at the expense of his children. A well-stocked library and poorly-shod kiddies speak ill for the minister.

There is no reason why the church should not place a bookcase in the pastor's study and permit him to stock it with the books he needs at the church's expense. These volumes would be the property of the church and would be left behind when the pastor moved. The church would soon detect new depth, meaning and vitality in the messages. Thus again it would be the church that would ultimately profit.

Many a man of God feels the need of getting away from the field to listen to others minister the Word and to fellowship with other Christian workers. Churches manned by energetic official boards have made a yearly practice of sending their minister away to a Christian Workers Bible Conference for a week with all expenses paid. He invariably returns with a new fire in his heart, a greater passion for souls and a new appreciation of the saints. He proceeds to pass on to this congregation the choice morsels that he has received. Again the church benefits by its generosity and forethought.

The large denominations of Christendom have various systems of pensions whereby they take care of their men grown old in service. They have financial security when they are old and unwanted. Millions of workers are now covered by social security. It must be borne in mind that there are literally thousands of churches that are not affiliated with the large denominational institutions and therefore their pastors have no assurance of financial security. Neither is this vast host of ministers covered by governmental social security.

God's Bank Ain't Busted Yet

*The bank had closed; my earthly store had vanished from my hand;
I felt there was no sadder one than I in all the land.*

*My washerwoman, too, had lost her little mite with mine,
And she was singing as she hung the clothes upon the line;*

"How can you be so gay?" I asked; "Your loss, don't you regret?"

*"Yes, ma'am, but what's the use to fret?
God's bank ain't busted yet."
I felt my burden lighter grow, her faith I seemed to share;*

In prayer I went to God's great throne and laid my troubles there.

The sun burst from behind the clouds, in golden splendor set;

*I thanked God for her simple words:
"God's bank ain't busted yet."*

And now I draw rich dividends, more than my hand can hold,

Of faith and love and hope and trust and peace of mind untold,

I thank the Giver of it all, but still I can't forget,

*My washerwoman's simple words:
"God's bank ain't busted yet."*

O weary one upon life's road, when everything seems drear,

And losses loom on every hand, and skies seem not to clear;

Throw back your shoulders, left your head and cease to chafe and fret.

*Your dividends will be declared:
"God's bank ain't busted yet."*

—Selected

Some churches with unusual insight have made provision for their pastor by taking out an annuity and meeting the premiums. Thus when their pastor reaches the age of 65 or so he will have an income of a hundred dollars or so a month. The cruel business world has many firms that provide a pension for their employees. Should the churches do less for their pastor than the firms do for their employees?

Many churches complain of a mediocre ministry. A wide awake church can make an excellent preacher out of an ordinary one. Let's try it!—*Christian Life and Times.*

I have seen pictures not worth the frame they were in. Am I to dispense with artists? I have seen clothes that gave one the idea that the tailor cut them out in his sleep. Am I to have nothing more to do with tailors? I have heard violins so played as to remind one of cats howling at night. Shall I be done with music? I have seen professed Christians acting as though they were not Christians. Shall I therefore give up my Lord Jesus Christ? By God's grace it shall never be!—*Selected.*

'Ma' Sunday at Festival of Pacific Garden Mission

CHICAGO (RNS)—Chicago's historic Pacific Garden Mission in the "Skid Row" slum area, celebrated its 70th anniversary here with an old-fashioned revival meeting in the ballroom of the city's famous Stevens Hotel.

The revival sought to raise \$70,000 for the refurnishing and remodeling of the mission.

The second-oldest "Bowery-mission" type project in the country, Pacific Garden Mission has a record of 25,687 days of service to derelicts and down-and-outers, providing them with food, clothing, and spiritual guidance. Its most famous alumnus was the late Billy Sunday, the evangelist, who was converted while a nationally-known baseball player.

Sunday's 79-year-old widow, "Ma" Sunday, was the principal speaker at the revival meeting, and led the fund-raising session which brought hundreds of pledges some of them ranging as high as \$1,000.

Officials declared that the mission, headed by an interdenominational board of trustees of Protestant laymen, was visited by 41,000 men during the past year, 7,000 of whom were given overnight shelter.—*Protestant Voice.*

A Happy Thanksgiving Rule

"Neither will I offer . . . unto the Lord my God of that which COST ME NOTHING." (II Sam. 24:24)

Do you want to know how to have a happy Thanksgiving Day? Follow the rule of David in your Thanksgiving offerings and thank the Lord mostly for the costly trials and problems which He has asked you to face the past year.

Of course, we need to thank the Lord for all free gifts received, but let us go much farther than this in our thanks. Let us thank the Lord for trials that humbled us until we took special time to pray and wait upon God, both for ourselves and for a needy world that is dying for the want of the Christian's prayers.

Let us thank the Lord for humiliating experiences that have brought us nearer to the Lord and Him nearer to us. If the Lord has made us more prayerful by allowing heavy clouds and extremely dark shadows to hang over us and over our world horizon, let us thank Him and praise His holy Name.

"In everything give thanks. "Let us especially thank the Lord for that which has cost us most, and let us bring a costly offering and come into his courts.—*Selected.*

News Gleanings

A Call to Share

Food conditions on the continent of Europe are expected to be even worse than now in the spring of next year and will not be much better by the spring of 1949. The crop expectations are much below normal and there is no carry-over from last year. Consequently grain that would be used for seed will be used for food, thereby reducing plantings next spring.

What Will Congress Do With Jesus Which Is Called Christ?

The America for Christ movement reports that, "Some months ago a nationally famous magazine started controversy among its readers by publishing a list of questions about Jesus Christ, one of which was: 'With His ideals unchanged, standing for the brotherhood-of-man principles, would it be possible for Him to be elected President of the U. S. A.?'"

"Some benefit may possibly be derived from such hypothetical questions, though it is doubtful. There is a very practical question up before the United States Congress now, however, which can and must be given a concrete answer. The Constitution of the United States has in it no Divine acknowledgment, and (except for the Clerk's notation in the date, 'In the Year of our Lord') our national Constitution does not mention Jesus Christ."

"There were two resolutions introduced in Congress near the close of the recent Session which propose to amend the Constitution so as to acknowledge Jesus Christ. The bill in the House of Representatives is H. J. Res. 239, introduced by Congressman Louis E. Graham of Pennsylvania. The Senate bill is S. J. Res. 150, introduced by Senator Arthur Capper, of Kansas. Both bills are now in the Committee on the Judiciary of the Senate and the House. They will come up for committee action in January, 1948. Here, then, in no impractical way, is an opportunity for the Congress of the United States to 'elect' the Lord Jesus Christ to the supreme position which God has given to Him, as Ruler of nations. (Matt. 28:18).

"Again Pilate's question becomes apropos: 'What shall We do then with Jesus which is called Christ?'"

Free Methodists and Wesleyans Will Merge

Winona Lake, Ind.—Merger of the Free Methodist and Wesleyan denominations by 1951 is visualized in a report submitted here by Bishop L. B. Marston of the Free Methodist Church.

No Hope in Materialism

Albert Einstein, whose initial research made the atomic bomb possible, was asked what kind of weapons would be used in the third world war. He reported that he did not know but that he did know that in the fourth world war the warriors would be using stone spears.

Court of Conciliation

To prevent hasty divorces, especially in view of their effect on children, Los Angeles is conducting a children's court of conciliation. During the first year of operation, ending in March, the court reconciled 514 husbands and wives, involving 842 children.

May They Be Read!

The American Bible Society has been able to make its first shipment to Russia in many years. There were 5,000 New Testaments, 100,000 copies of the gospels in Russian, and 500 copies of the New Testament in ancient Greek.

Challenge to Christian Education

The number of colleges under the control of Protestant churches had dropped from 430 in 1900, the peak year, to 291 in 1944; at the same time Catholic institutions had grown from 63 to 140. Thus 139 colleges were made nonsectarian.

The Liquor Cost

The Department of Commerce estimates that the retail cost to the consumer of liquor during 1946 was \$5,060,000,000 for spirits, \$645,000,000 for wines, and \$3,065,000,000 for beer—a total of \$8,770,000,000, or \$63 per capita.

Enforcing The Liquor Law

Appropriations to enforce the National Prohibition Act were under ten million dollars a year up to 1926, and were highest in 1932, when \$15,500,000 was set aside for this purpose. The amount spent by the United States Government since repeal through the Alcohol Tax Unit was practically the same as that formerly used to enforce prohibition, until 1944. In that year, the appropriation was \$15,780,000 and by 1946 it had risen to \$16,900,000.

American Politics as Non-Americans See It

"OIL TENSION GROWS. Want to see the American foreign policy as non-Americans see it? Well, in the last few weeks it has become known and reported in some news circles that the British have shipped 500 fighting planes to Turkey; that the U. S. army has been building airfields in Sicily and Crete and in Athens and Araxes on the Greek mainland and at other points around the eastern Mediterranean (besides the American army airfields known to have been built among American oil holdings in Arabia.) HOW WOULD WE BE BEHAVING IF THE RUSSIANS WERE DOING THE SAME IN MEXICO, CUBA AND VENEZUELA? And we say the Russians are suspicious!

"Near East oil was part of the American loot from World War I . . . In World War II we were not after just a share of the treasure—we went after exclusive domination of the Near East oil with Britain as an assistant in the exploitation of these areas. Oil company agents as officers in navy uniforms, army officers who in civilian life were oil corporation executives . . . roamed about at will through the Near East, presumably on 'government business,' and set the stage for the biggest oil grab in history . . . While American and British politicians were uttering their pious platitudes about the Atlantic Charter . . . they were taking millions of defense dollars . . . to pay secret bribes to the old feudal tyrants of Arabia in order that they would continue to play the American oil game . . . Secret and semi-secret diplomatic conferences were held in Egypt and in the waters of the eastern Mediterranean . . . The deal finally got so raw that the French squawked and separate quiet settlements had to be made with the French . . . The Russians began to bring hidden pressure (and some not so hidden) on Greece and Turkey . . . and the Ameri-

can people were suddenly stunned by the 'new Truman Doctrine.' These are some of the developments that brought on the Near East crisis, developments which many in the rest of the world know about but which have not been told to the American people.

"We are not saying that this is all bad, but we are saying, by all that is true in history, that it is power politics of the most flagrant warbreeding sort."—Between The Lines.

Still the Hope of Man

One of the big problems of the German churches is to supply their communicants with Bibles. They are unable to get wood pulp and consequently can not make their own paper. The American Bible Society has undertaken to meet some of this need. They have succeeded in sending more than a million and a half Bibles or parts of Bibles into Germany and sending nearly two million Bibles or parts of Bibles to prisoners of war. In addition they have been able to get some paper into Germany so that they could print their own Bibles.—Gospel Messenger.

A Worthy Example

One-third of the counties in Illinois have voted a dry option prohibiting liquor traffic within their boundaries. The counties in the western part of Virginia are reported to be voting dry in local option tests, also.

It's Time to Act

At the recent convention of railroad superintendents held in Chicago, a convention committee recommended the elimination of all liquor sales on passenger trains. The committee stated that railroad men are having increasing difficulty with such sales. It called attention to the fact that drinking passengers become "deeply objectionable to other passengers."

During the past winter a New England trainman who was assaulted by a drunken passenger, whom he tried to quiet, died in the line of duty. The passenger came from an honored family, but drink had made him an obnoxious, disreputable member of society.

We were promised that repeal of Prohibition would not bring back the American saloon—well, it hasn't. But what it has brought, in all areas of our public life and to all groups and age levels of our society, is immeasurably worse! Here joins the battle.

One out of every four fatal accidents in 1945 involved a driver or pedestrian who had been drinking. One million persons were injured and 28,600 were killed. Losses due to accidents totaled \$1,450,000,000. Alcoholism had much to do with these losses.

Affecting Rural Youth

Rural areas in the United States showed a greater increase in juvenile delinquency in 1946 than the cities. The increase was 14.1 per cent, while the over-all national increase was 7.4 per cent.

The Look Ahead

William Allen White once said: "You know, there's something in each new day to bring adventure and excitement. It may be somebody who drops off the train for a visit, a new book to read and review, a hunting or fishing trip. It may be a new word I have discovered, or a great phrase which stirs my soul. It may be some stirring event in Emporia or the nation or the world. There is always something ahead, if you are looking in that direction—something to lift the spirits and stir the emotions. It's the look ahead that makes for peace in the soul!"—Christian Herald.

THANKSGIVING

Phoebe Carey

O men! grown sick with toil and care,
Leave for awhile the crowded mart;
O women! sinking with despair,
Weary of limb and faint of heart,
Forget your cares today, and come
As children back to childhood's home!

Follow again the winding rills;
Go to the places where you went,
When, climbing up the summer hills,
In their green lap you sat, content,
And softly leaned your head to rest
On nature's calm and peaceful breast.

Walk through the sere and fading wood,
So lightly trodden by your feet,
When all you knew of life was good,
And all you dreamed of life was sweet;
And let fond memory lead you back
O'er youthful love's enchanted track.

Taste the ripe fruit of orchard boughs,
Drink from the mossy well once more;
Breathe the fragrance from the crowded mows,
With fresh, sweet clover running o'er;
And count the treasures at your feet
Of silver rye and golden wheat.



Go, sit beside the hearth again,
Whose circle once was glad and gay;
And if from out the precious chain
Some shining links have dropped away,
Then guard with tender heart and hand
The remnant of our household band.

And though where home has been, you stand
Today in alien loneliness;
Though you may clasp no brother's hand
And claim no sister's tender kiss;
Though with no friend or lover nigh,
The past is all your company—

Draw near the board with plenty spread,
And if in the accustomed place
You see the father's reverend head,
Or mother's patient, loving face—
Whate'er your life may have of ill,
Thank God that these are left you still.

Thank God for friends your life has known;
For every dear, departed day;
The blessed past is safe alone:
God gives, but does not take away;
He only safely keeps above
For us the treasures that we love.

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.

Psalms 100:4, 5.